To the moſte vertuous Ladie
Quene Kateryne late wyfe to Kyng Henry the eyght of moſte famous memorye deceaſſed, Nycolas Udall your graces moſt humble oratour, and ſeruaunt, wyſheth perpetuall felicitee and ioye in Jeſus Chriſt our lorde.

FOr as much as nothing doeth with lyke ſpede or with better effecte eyther open to the worlde or engraue in mennes heartes the knowelage of Goddes commaundementes, and the rules of true chriſtian doctrine, then deuout and godly traictiſes for the expoundyng and declaryng of holy ſcripture: howe happie and bliſſed are we, and howe greatly bounde to thanke God, that in theſe our tymes there dayly cum foorth ſo many and theſame ſo fructfull and Godly weorkes in our owne toung, to the ghoſtely coumfort and edifiyng of all deuout chryſtian readers in the true fayeth and relygyon. For where in tymes paſt the ſtudyous wryters of bookes wer enforced with much highe ſuite and ſeruice to procure the fauoure and good wyll of prynces or other eſtates, to whome to dedicate ſuch weorkes as thei wrote, to thentent that vnder the name and protection of ſuch noble perſonages the ſayd weorkes might be the better habled to the readers, and the better accepted of the people: nowe dooe kynges, Quenes, prynces, and other piers (eſpecyally here in Englande) of theire owne mere mocions and good zele, not only with their propenſe fauour, and with their benefycyal ayde, coumforte, and liberalytee, helpe forewarde the good endeuour and ſedulytee of ſtudious wryters, myndyng by theyr godly monumentes to edifie the feithfull congregacion: but alſo are dylygent and peynefull, bothe to put to theyr owne handes to the endictyng and pennyng of many holſome traictiſes for that purpoſe, yea and ferther by their exaumple and prouocacion to ſet other in hande with wrytyng or tranſlatyng, to the fructefull exerciſe of the learned, to the holſome enſtruccion of Englyſhe readers, and to the effectuall edifiyng of the ſymple ignoraunt multitude, if the ſame can bee content for theyr ſolle helthe to geue eare and mynde thereto. And emong this ſorte of publique benefactours, your excellent hyghneſſe, Quene Kateryne, deſerueth no leſſe then next after our ſoueraygne lorde the kynges maieſtee, whoe euen nowe already at the fyrſt entreaunce of this his mooſt noble reigne, and within the yeres of tendre minoritee, doth with the aduice and conſent of the moſte prudent and the ſame his moſte dere vncle Edwarde duke of Somerſette, aſwell of his moſte royall perſone in the tyme of his mynorytee gouernoure, as alſo of all his Maieſtees realmes, dominyons, and ſubiectes Protector, together with the aſſent and conſent of the other his moſte honourable, moſte truſty, and moſte feythful Counſaillours, moſte forewardly, moſte earneſtly, and with all poſſible diligence labour daye and nyght as well by moſte holſōe lawes, as alſo by Omelyes of moſte pure doctryne, and by true preachers, to refourme abuſes, to ſowe abrode the woorde of God, and to plante true relygyon in all partes of his realmes and domynions, youre hyghneſſe (I ſaye) next vnto theſe twoe, deſerueth no leſſe then to be eſtemed and called the chiefe patroneſſe: not onely for dyuers moſte godly Pſalmes and meditacions of your owne penning and ſettyng foorthe: but alſo for procuryng this preſent weorke of Eraſmus Paraphraſes to be tranſlated to the vſe of the vnlearned multytude, whiche can go no ferther then the vnderſtandyng or readyng of Englyſhe. For in this Paraphraſe of Eraſmus is conteined in maner a whole librarie of deuout & catholike expoſitours vpon the whole new teſtamente, in which new teſtament is conteyned the plenteous richeſſe & moſt precious treaſoures of Chriſtes ghoſpell, that is, of the glad newes of Goddes fauour and mercy towardes mankynd. Which fauour and mercy of God whoſoeuer doth feithfully & ſyncerely embrace, cannot but fauour and ferther the ſetting foorth of ſcripture in the vulgare language, that al folkes maye knowe it, and alſo of any other godly traictiſes whereby that ſame generall benefyte of God towardes mankynde maye the more clerelye and certainly be perceiued. And to this effecte foraſmuch as Deſiderius Eraſmus of Roterodam doeth eſpecially directe aſwell theſe his Paraphraſes vpon the newe teſtament, as alſo al other his right chriſtian wrytynges, and that with as much indifferencie as is poſſible to be: I cannot but iudge, that whoſo are prompte and haſty condemners of Eraſmus, or eagre aduerſaries vnto his doctrine: do vnder the name and colour of Eraſmus rather vtter theyr ſtomake & hatred againſte Goddes woord and the grace of the ghoſpell, which Eraſmus for his parte moſte diligently and moſte ſimply laboureth to bryng to lyght. His doctryne (will ſome vnequall iudges ſaye) is ſcarcely ſincere. If there ſhall no more inſynceritee of doctryne appere in the wrytynges of them that ſo wyll ſay, then the comon cōſent of the chryſtian world doeth fynde and iudge in Eraſmus: I doubte not but theyr weorkes ſhalbe of all good people approued, deſyred, embraced and folowed. Eraſmus (wyl ſome ſuch headie perſones ſay) doth ſomewhere erre. It maye ſo be foraſmuch as a man he is, and ſo eſtemeth hymſelf, and would his weorkes none other wyſe to be reade or accepted then the wrytynges of other mortall men. But in caſe he ſhould in ſome place ſaie now & then a worde to much or to litel, or putte a wurſe word for a more apte terme, or if he ſhould in ſome place ſtoumble or ſwarue (which poyncte of humayne frayltee the beſt doctours that wrote ſence the apoſtles tyme hathe not eſcaped, nor Eraſmus ſo ſtandeth in his owne wylfull opynion, but that beeyng found and tryed a faulte, he woulde haue been as readye to retracte it, as euer any other godly & catholike wryter hath ben:) yet were one lytle tryppe (after my poore iudgement) emong ſo many notable good workes for the enterpretacion of ſcrypture, and for the helpe of the ſimple, rather to bee borne withall, then ſo many good thinges to be either reiected or kept away from the hungry chriſtian readers. It is a colde charitee that can beare with nothyng: and an eagre malice it is, that for a trifle or a matter of nothing woulde haue the ignoraunt multitude to lacke ſo much good edifying as may be taken of Eraſmus, aſwel in all hys other ryght deuoute and catholyke woorkes, as alſo moſte ſpecyally in theſe his paraphraſes, in which he laboureth ſo to enlarge the proceſſe and tenour of the texte as the ſenſe therof may bothe euedentlye be gathered, & may well hange together. Eraſmus therfore lyke as he hathe by a paraphraſticall diſcourſe playnly ſette foorth the ghoſpelles of the fower Euangeliſtes afore: ſo dooeth he now here expoune the ſeconde parte of Lukes ghoſpell entitled yͤ Actes of the Apoſtles, whiche woorke Athanaſius (at leſte wyſe if it were athanaſius in dede, that wrote the litle treatiſe entitled of the bokes of both the olde and the newe teſtament. &c.) teſtifieth, that Luke wrote out of Peturs mouthe, ⁊ that Petur endicted vnto Luke what and how he ſhould wryte the, as Paule endicted to yͤ ſame Luke whan he wrote his ghoſpel. Whereof (as Eraſmus in the preface to his paraphraſe vpon Lukes ghoſpel recordeth) it is gathered and thought, that the ſayde Actes wer wryten in Rome. But wherſoeuer they were wryten, certes the worke was no leſſe expedient ⁊ neceſſarie to be written, ne the paraphraſe vpon the ſame any thyng leſſe requiſite to bee tranſlated into Englyſh, then the reſte of the newe teſtament: firſte for that it is a plain hiſtorical narracion ⁊ a piece of the veray ghoſpel, in that it declareth aſwell the aſcencion of Chriſte from yearthe vp into heauen, as alſo his ſendyng doune of the holy ghoſte from his heauenly father together with the ſpryngyng vp of the prymatiue churche, ⁊ the fourme and ordre of preaching that the Apoſtles than firſt begonne with: ſecondely becauſe it was (as Eraſmus hymſelfe teſtifieth) the laſt parte that he did of al the whole paraphraſes vpon the teſtament, and by reaſon thereof (as I iudge) the moſte abſolute piece of worke and beſt dooen of the reſte, by reaſon of his long exerciſe afore in this kynde of writing: and thyrdely becauſe this piece of the new teſtamēte is no leſſe profytable for the publiſhing and furtheraunce of the ghoſpel, then Luke dyd deuiſe and entende it, ne to the poore younglynges in Chriſtes dyſcipline any thyng leſſe auailable. For here may we learne the beginninges of Chryſtes churche, by whome and by what maner perſones the feythe of Chryſte fyrſte ſprong vp, howe it proceded and grewe, howe it was perſecuted, and how by perſecucyon it wered ſtronger ⁊ ſtronger. For as the Paulme tree the more weight and burdē is layed vpon it, the more it ariſeth and ſhootheth vpryght: ſo the ghoſpel the more perſecucion that was inflycted vnto it, and the more rigour, wrong, reproche, cheynes, and aduerſytee that was mynyſtred vnto it, the more it grewe, yͤ more it proſpered, the better it wente forewarde, and the more it floryſhed. In the Actes is to be reade by what meanes and dryftes of humayne polycy the enemyes of Chryſtes bloude and ghoſpell wraſtled to ſuppreſſe the glorye of his croſſe, ⁊ howe the more that the wyſdō of the world thought to euacuate the fruicte of Chryſtes deathe and paſſion, the more dyd the humylytee of preachyng the Croſſe, worke in the hartes of yͤ ſimple to contemne not only the pleaſures and flattery of the worlde, but alſo the perſecucion ⁊ tyranny therof, ſo that dayly encreaſed in euery place where the ghoſpel was preached, thouſandes vpō thouſandes to augmente yͤ feithfull congregacyon. The Actes therefore were no leſſe neceſſary to be tranſlated then the reſt of the paraphraſes, which Actes I haue by occaſiō of adding, digeſting, and ſorting the texte with the paraphraſe throughly peruſed, and conferryng the ſame with the Latine I haue here and there dooen my good wyll and diligence to make the Englyſh aunſwerable to the Latyne booke, at leſtwyſe in ſenſe: as by the ſame occaſion I did alſo with Mathewe. In John I haue in maner dooen nothyng al all ſauing only placed the texte, and diuided the paraphraſe, becauſe I knew the tranſlatours thereof, with whoſe exquyſite doynges I might not without the cryme of great arrogancie and preſumpcion be buſy to entremedle. Moſte humbly therfore beſeching your highneſſe, moſte gracious Ladie, in good parte to take my good zele and diligence, and in caſe any thyng ſhall not ſuffyciently anſwere your mynde or deſyre ; the ſame to impute rather to the lacke of facultee and knowlage, then to any default of good wil in me: I ſhal here without any ferther circūſtaunce of wordes, commend and leue this whole worke to the diligent readyng and folowyng of all the deuout Englyſhe congregacyon : and with moſte hertye prayer beſeche almyghty God long yeres to preſerue and cōtynewe the proſperous eſtate of your highneſſe, to thende that by your good help and meanes the deuout people that are willing and forewarde to learne and to liue Chriſtianlye, maye receiue many lyke godly weorkes and fruictful tracttiſes, to theyr continuall ghoſtly profite, coumfort, and edifying in the ſame our lorde Ieſus Chryſte, to whome with the father, and with the holy ghoſte be al laude, honour, and glory, both in heauen and yearth for euer and euer. Amen.

The Actes of the Apoſtles.

The .i. Chapter.

In the former treatiſe (deare Theophilus,) we haue ſpoken of all that Jeſus began to do, and teache, vntyll the daye in whiche he was taken vp, after that he, through the holye ghoſte, had geuen commaundementes vnto the Apoſtles, whome he had choſen: to whome alſo he ſhewed hymſelfe aliue after his paſſion, and that by manye tokens (appering vnto them fourty dayes, and ſpeakyng vnto them of the kyngdome of God) and gathered them together and commaunded them, that they ſhoulde not departe from Hieruſalem: but to wayte for the promyſe of the father whereof (ſaieth he) ye haue hearde of me. For John truely baptyſed with water, but ye ſhall be baptyſed with the holy ghoſt after theſe fewe dayes. The texte.

Now haue I accompliſhed thone halfe of my promyſe, deare frende Theophilus, forſomuche as I compryſed in my former treatyſe, the lyfe of Jeſus Chryſt, more groundly rehearſyng the hyſtory, then other that wryte therof, that is to were euen from the tyme that John Baptyſte, which was the foremeſſagier of the Lorde, was conceaued, becauſe that in this ſame rehearſall, certaine prophecies were alſo diſcloſed, affyrmyng by expreſſed woordes of promyſe, that Meſſyas ſhoulde ſone after come. This done, ſome thynges haue I rehearſed more at large whiche of the other wryters were lefte vntouched, as of Chryſtes conception, of his byrthe, of his circumciſion, and of the puryfycacyon of Marye, ſomwhat alſo I touched of his godly towardnes whereof he ſhewed a proufe & tokẽ being but .xii. yeres olde. Theſe thynges thought I for that cauſe worthy to bee recited, that by many tokens it myght bee euident, that this was he, whom the prophecies had notablye ſpoken of, and that euen the tender youthe of Jeſus lacked not wytneſſe of good menne, and of thoſe which were inſpired with the holy goſt. And though it be not to be doubted but þ Jeſus whole trade of lyfe, was an excellent example of perfecte holyneſſe, yet thoſe thynges omitted whiche wer doone in the meane ſpace, we paſſed ouer vntyll that tyme, that John by his preachyng and baptiſing, began to ſhew hymſelfe the foremeſſagier of Chriſt, foraſmuche as oure lorde Jeſus began from that time forwardes, chiefly to be occupied aboute the healthe of mannes ſoule, accordyngly as it was conteyned in the figures and darke ſayinges of Moyſes lawe, and in the foreſhewinges of the prophetes. All whiche his buſye endeuour, reſteth in theſe two poyntes: in dedes, that is as muche to ſaye, as in workyng of myracles, ſufferyng paines of the croſſe, and in reſurrection, wherein he lefte none of all thoſe thinges vndoen, that either by ſhadowes of the lawe wer ſignifyed, or ſpoken of before by the prophetes: and in wordes, by meane whereof he taught a new kynde of philoſophie, and a ioyfull, ſo that we might bothe learne of hym, and take example to liue a godly life. All theſe thynges haue I treated of in ordre, euen vnto that daye, that he was receiued into heuen from whence he came, after he had aryſen from dethe to life, and commaunded his .xii. Apoſtles, and other his diſciples to the numbre of threſcore & .x. whõe he had ſpecially choſẽ, to thende that they, whan thei had receiued the holy ghoſt (whom he euen thã breathyng in the very face of them endued them with, and afterward ſente þ ſame from heauen more aboundauntly,) ſhoulde go throughe all the worlde, and preache this ghoſpell, not to the Jewes onely, but vnto al maner nacions of the world. And fyrſt of al it was expedient, that they, by whom he had purpoſed to bryng all menne in belefe of his wonderfull actes: ſhoulde be throughly confyrmed in fayth themſelues. The chyefe poynt among the reſt, was this, that all menne ſhoulde bee fully perſwaded, that Ieſus was in veraye dede deade, and that he verayly aroſe from death to lyfe the thyrd daye, not with a phantaſticall body, but with the veray ſame, beeing now immortall, whiche he before tyme had carryed on yearthe, ſubiecte to deathe, and whiche had been layed voyde of lyfe, in the graue.

To whome alſo he ſhewed him ſelfe aliue after his paſſion.

For this cauſe thought he it not ſufficient, once onely to ſhewe hym ſelfe to his diſciples, after he had ariſen from deathe to lyfe, but often tymes appered he to them, not lyke as ghoſtes are wonte to appere, but in ſundry wyſe declaryng by euydent tokens to them, that he had taken vnto him his liuely body agayne: fowerty dayes taryed he with them on yearth, for the ſame cauſe purpoſely, yet of al this tyme would not he be ſeene of any, but of his owne diſciples. And not onely his pleaſure was to be ſene of them, hearde, and felte, but alſo familiarely he eate and dranke with them, which is the moſte euident token that maye be of a liuely body. And in the meane ſpace, he often commoned with them of the kyngdome of god, puttyng them in mynd of thoſe thynges, whiche he had done and taught before his deathe, that they myght finally perceyue, that euery thyng was cumme to paſſe, whiche he ſayed ſhould cumme, warning them farder, what they from thence forthe ſhoulde eyther doe, or awayte for. For thoughe he had already geuen them authorytee to preache the ghoſpell, yet forbade he them, they ſhoulde not haſtely ſet vpon the exercyſe of ſo weightie a matter, and that they ſhould not departe from Hieruſalem, but that they aſſembled there, and together applying themſelues eache with other to faſting, geuing laudes to god, and praying, ſhould awayte for the cummig of the holy ghoſte, whome he before his death, had promyſed that his father ſhould ſende, to bee an other comfortour to them. I (ſayed he) promyſed with myne owne mouthe, and doubte not ye but my father will ſee the ſame vnfeignedly perfourmed, that I haue promyſed you in his name. For his will and myne bee bothe one. Thentrepryſe, that ye ſhall take in hande, is of heuen, and of no yearthely mannes inuencyon: ye ſhall not teache carnall thynges, as the Phariſeis haue doen hitherto, but ghoſtely thynges: and greate trouble ſhal ye haue for preachyng of my ghoſpell. Wherefore it is neceſſarye that ye bee ſtrẽgthed with power from heauẽ, that ye may be hable to ſuſteyne ſo chargefull an entrepryſe, that ſhall not be brought to paſſe by mannes policie, but by helpe of the holy ghoſte.

And commaunded them, that they ſhoulde not departe from Ieruſalem. &c.

For Iohn truly baptiſed with water.

For thoſe thynges that haue been hitherto done, are but as rules, inſtruccions ⁊ princyples for young begynners, in reſpecte of ſetting forward yͤ goſpell. As that Iohn Baptyzed with water, but the holy goſte gaue he not, for it paſſeth mannes power to geue hym, and nothing els preached he, but yͭ man ſhould repent, and that the kyngdome of heauen was at hand.

Nowe muſte ye haue ſtronger mayntenaunce to ſette forthe the liuelye doctryne of the ghoſpell, and to beare of the aſſaultes of the worlde, whiche ſhall ſtryue agaynſte it. To bryng that about it is not ſufficient that ye bee voyde of ſynne, but ye haue nede of a newe ſpirite to the ſettyng forthe of thys newe kynde of lernyng, a plenteouſe ſpirite, that ſhall aboundantly aſſyſte you, an heauenly ſpirite, ⁊ a ſpirite lyke fyer: in whome ye ſhall be chriſtened within fewe dayes.

This is the baptiſme, ẏ John could not geue, but prophecied that I ſhould geue it: For thus ſayde he, in bearyng wytneſſe of me: he ſhall chryſten you (ſayed he) with the holy ghoſte and fyer. In tymes paſt alſo god endewed his Prophetes, and other holy men, with his ſpirit. And I haue brethed my holy ſpirit on you. It is euen the veray ſame ſpirit, but nowe ſhall he moſte plenteouſly be powred ouer all the whole worlde, and ſhall renewe all thynges.

Agaynſt his cummyng, make your ſelues ready with faſting and prayer, but ſpecially with full truſte and confydence, that ye maye be fitte inſtrumentes for hym to ſpreade abrode his heauenly power.

The texte.

Whan they therfore were cum together, they aſked of hym, ſayinge: Lorde, wilte thou at this time, reſtore agayne the kyngdome of Iſraell? And he ſayed vnto them: It is not for you to knowe the tymes, or the ſeaſons, which the father hathe put in his owne power: but ye ſhall receyue power after that the holy ghoſte is cum vpon you. And ye ſhalbe witneſſes vnto me, not onely in Hieruſalem, but alſo in all Iewrye, and in Samaria and euen vnto the worldes ende.

After Jeſus had ſpoken theſe wordes vnto his diſciples, being aſſembled into one place, becauſe he woulde haue no variaunce lefte emong them, at his departyng (for euen to that houre they had not yet put out of their heddes their phantaſticall dreame, of the kingdome of Iſraell, to be aduaunced and enlarged by hym) they enquyred of the Lorde, as he was euen readye ſtreight wayes to departe, whether that as ſoone as he had ſent downe the holy ghoſt, he woulde reſtore his people of Iſraell to theyr worldelye kyngdome agayne, and whether he woulde immediatlye appere before the face of the worlde in his maieſtie. For they had not yet conceyued what manner a thyng this ghoſtely kyngdome ſhoulde bee. Peter woulde haue had hym eſtablyſhe a kyngdome whan he was on the hille. The reſte alſo of thapoſtles, what tyme mencion was made of ryſyng from deathe to lyfe, enquired of his kingdom, and nowe eftſones vpon that communicacion whiche they had hearde, of ſendyng down the holy ghoſte, they came to remembraunce of a temporall kyngdome. For they truſted that it ſhoulde cum to paſſe, that the Jewes ſhould bee rewlers ouer all the world. And in veray dede ſure it was to cum that Iſraell ſhoulde reigne, not that fleaſhly Iſraell, but he that truelye had deſerued this name, that is to ſaye, he that in dede were ſtrong in God. For Jacob deſerued well to haue that name whan he wraſtled with thaungell. As longe as the worldly manne truſted to his owne deſertes, he was not hable to ſatiſfye the Juſtice of god, For all the world for ſinne was reproued, and ſubdued vnto puniſhment. But after that manne began to myſtruſte his owne workes, and to ſticke vnto the promyſes of the goſpell, he dyd as a man woulde ſaye, ouercum the iuſtice of god, and by force obtayned mercye. This kingdome beeyng decayed in euerye place, but ſpeciallye emong the Jewes, Chriſte reſtored through hys goſpell: The diſciples not vnderſtandyng thys, phanſied with themſelfes that ſum good chaunce woulde cum, whiche ſhoulde delyuer them from all perſecucion of the wycked. But as for that was not to be loked for before the ende of the worlde. Whiche tyme the lorde woulde not haue theim to knowe, becauſe it was not expediente for theim to knowe it. And therfore whan they curyouſlye demaunded it, he put them to ſilence with this anſwer: Enquire not of thoſe thynges, whyche are not expediente for you to knowe.

Whan they therfore where cũ together, they aſked of hi ſayinge: lorde. &c.

And he ſayed vnto thē: It is not for you. ⁊c.

Onely beleue ſtedfaſtly, ⁊ doe that ye are commaunded. Ye ſhalbe but miniſters in this matter. Leaue the procedynges herin, ⁊ the ende of the ſame, to my heauenly father. It is not therfore your parte to know, what yere, what moneth, or what houre, that kingdome of Iſrael ſhal cum, which thinges ẏ folyſh Talkers curiouſly ſeke for. As much as my fathers pleaſure was, ẏ you ſhould knowe I haue tolde you, but that time haue I not vttered vnto you, becauſe my father reteineth to himſelfe the knowleage therof, to this ende, that ye bee diligent in doing your duties. The kyngdome of god ſhal cum finally, wheras both the good ⁊ the bad ſhalbee rewarded according to theyr deſertes, againſt whoſe cumming muſt ye bee alwayes ready. Albeit this ſpirituall kyngdom ſhal in the meane ſeaſon alſo appeare, in ſetting forthe whereof, god ſhall vſe your helpe, but as for rewardyng you therfore let him alone with that. Wherfore, ſettyng aparte your deſyre to knowe thoſe matters whiche ye ought not to know, make redy youre ſelues to that that is at hand. To the which thyng, becauſe ye of your own habilitie are not ſufficient, the holy ghoſte, accordyng to my promyſe, ſhalbe powred on you from heauen, to augment your ſtrength of minde, and to bring into youre remembraunce againe whatſoeuer I haue heretofore taught you, and farther to put in your myndes, whatſoeuer thing els it ſhall behoue you to know. And ſo ſhal ye, beyng taught by his inſtructiō, and ſtrengthed with his ayde, beare witneſſe of me, fyrſte at Hieruſalem according to the ſaying of the prophete, out of Syon ſhal the lawe procede, and the word of the lord out of Hieruſalem: and ſone after, throughout al Iewry, nexte throughout Samaria, which is nygh adioyning to Iewry, and fynally through al cuntreys in the world, where euer any dwelling of man is. For I came indifferently for al mens ſakes. I died for euery man, and eche man hath the gracious fauour of my goſpel profered him. Hitherto the law hath reigned onelye amonge the Iewes, but my father wyl haue hys goſpell to reygne, as farre abrode as the worlde is open or wyde.

The texte.

And when he had ſpoken theſe wordes, whyle they behelde, he was taken vp on hyghe, and a cloude receyued him vp, out of their ſyght. And whyle thei loked ſtedfaſtly vp toward heauen, beholde, twoe men, as he wente, ſtode by theim in whyte apparell, which alſo ſaide: ye men of Galile, why ſtande ye gaſyng vp into heauen? This ſame Ieſus whiche is taken vp from you into heauen, ſhal ſo cum, euen as ye haue ſene hym go into heauen.

And while they looked ſtedfaſtlye vp toward heauen, beholde. ⁊c.

These were the laſt wordes, that our lord Ieſus ſpake to all his diſciples beyng gathered together into one place at Bethany: After which wordes whē he had bleſſed them, in ſight of them al, caryed he was vp on hygh ſo long, vntill that a bright cloude toke the bodie of him cleane out of ſight. For than was it full tyme for theim to truſte no longer vnto his bodely preſence, that they might were the more ſpirituall, and might behold Ieſus none otherwiſe than with the iyes of theyr fayth. And for this cauſe, when Ieſus was taken vp on high, the diſciples ſtode with theyr iyes ſtedfaſtly fyxed towarde heauen. So hard a thing was it to pul them from him, whō thei loued exceedyngly, though being yet but weake. They loked alſo, whether that any miracle ſhould be ſhewed them from aboue. Therfore ſodenly two meſſagers from heauen appered in mannes likeneſſe in white garmentes, the verye fourme cauſed them not to feare: the bryghteneſſe of theyr garmentes, was conuenient for the meſſenger of him, that than haſtened to his glory. Theſe two did with frendly wordes aſſwage the diſciples ſorow, that they had conceyued by the departure of their lord, and called them backe agayne from theyr gaſing vp, which profited them nothyng vnto theyr vocacion, ſaying: ye men of Galile, why ſtande ye here loking vp towardes heauen? This ſame Ieſus, whiche is nowe taken from you to heauen, is returned whence he came, as ye haue often heard of hym, that he came from his father, and that he woulde, leauyng you in the world, returne to his father againe. He is not taken vp into the ayre as Helyas was, but he is receyued into his fathers Palayce, and there ſhall ſitte at hys ryght hande as partener of the kingdom of heauen. You ſawe him going to heauen, with a viſible body, and yet immortall. And likewiſe in tyme to cum ſhal he returne, that they which would not whiles he was here, knowledge him to bee theyr ſauiour, ſhall than feele hym to bee a iudge. He ſhall not cum againe to you poorely but from on high ſhal he ſhewe himſelfe to the iyes of al men with greate glory. But a fewe of you ſawe him goyng vp, but euery manne ſhal ſee him at his ſeconde comming. Albeit ye muſt not loke for him immediatly to returne. He himſelfe ſhewed you that the goſpell of god ſhould fyrſte be preached through out the world. Nowe therfore endeuour yourſelfes rather to do that. For ye were not bidden tarye here, but to continue at Hieruſalem, to the ende that after ye haue there receyued the holye ghoſte, ye maye luckely take in hande this heauenly buſineſſe.

The texte.

Than returned they vnto Hieruſalem from the mount, that is called Oliuete. Whiche is from Hieruſalem a ſabboth dayes iourney. And when they wer cum in, they wente vp into a parlour, where abode both Peter and Iames, & Iohn, & Andrewe, Phylip & Thomas, Bertholmew and Mathew, Iames the ſonne of Alpheus, and Symon Zelotes, and Iudas, the brother of Iames. Theſe euery one continued with one accorde in prayer and ſupplication with the women and Mary the mother of Ieſu and with his brethren. The numbre of the names that were together, were about an hundred and twentye.

The diſciples than obeyed theſe wordes, & departyng from the mount, called Olyuete, whiche our lorde before his death was ſo delyted with, that veraye often he reſorted vnto it, and vpon the which he laſt (alſo) ſtoode when he was readye to returne vnto heauen, repayred to Hieruſalem. That hyl is from Hieruſalem as farre as it were a lawful iourney on the Sabboth daye, that is to ſaye, almoſte two myles. From this hill went he to ſuffer that ſhamefull death of the croſſe, and frō thence lykewyſe he went to glorye: within the ſight of this hill is Hieruſalem ſituate, and ſittyng thereupon had he prophecied with weping teres the diſtruccion of the ſame Citie. In this cytie whiche was a murtherer of the prophetes, the lorde willed firſt the lyght of the goſpell to ſprede, partely for becauſe it was ſo foreſaid by prophetes, & partely that they ſhould haue no pretexte ne cloke lefte them for their excuſe whiche otherwiſe through theyr owne infidelitie woulde vtterly haue periſhed. Thapoſtles were more deſirous to looke vpward to heauen, whither theyr lorde went before theim, but we for profite of our neyghbour muſt often come doune to thinges, which bee rather neceſſary then pleaſaunt. When they came to Hieruſalem, they went vp into a certaine parlour, where thoſe diſcyples abode, that were emoung the reſte, moſte famylyar with Chryſte: that is to ſaye, Simon Peter and Iohn, Iames and Andrewe, Philippe and Thomas, Bartholomewe and Mathewe, Iames the ſonne of Alpheus, and Simon zelotes, whiche in Hebrewe was called Cananeus, and Iudas, by ſirname called Thadeus,

They went vp into a parlour.

or Lebbeus, brother to James the yonger. Certayne women beſydes taryed in the ſame parloure, whiche of a deuoute loue folowed the Lorde in hys waie rydyng to Hieruſalem, and had ſerued him with their goodes. Among thoſe was alſo Marye the Mother of Jeſus with certayne other hys kynſfolkes, whome the Hebrues called his brethren. Marke me here a litle the beginning of the churche, which was than as young borne. They were delyted with the cytie Hieruſalem, which ſignifieth with the Hebrues, the ſight of peace. But ſuche that take this worlde for theyr cuntrey, dwell not in Hieruſalem neither attayne they to the quietneſſe of an heuenly lyfe. Neyther they that haue their myndes troubled with worldlye deſyres, dwell in Hieruſalem. The holy ghoſte entreth not into ſuch hertes. They were alſo delited to be in a parloure whiche is an high place of the houſe. For ſhoppes, or worke houſes are wonte to occupye the lower partes of houſes. But he that maketh himſelfe readye to bee a dwellyng place for the holy goſte muſt be vtterly voide of all vile cares. This is that holye congregacion, whiche oure Lorde Jeſus choſe among all others. This parlour was the firſt houſe wherin that godly churche dwelled. Nowe marke what was here done. They ſpent not the tyme in brablyng or in idle tales, but continued all together of one mynde in holye prayer. Chriſtes church is not there, where is not agrement and concorde. Theyr prayers God accepteth not, whiche loue not brotherly. Neyther is he woorthye to be heard, yͭ prayeth not inſtantly. The holy congregacion prayeth al one thyng. Where one prayeth for riches, an other wiſheth the deathe of his enemye, an other for long lyfe, another for promocion, an other an other thing, there is no prayer mete for Chriſtes congregacion. The reſte alſo of the diſciples, reſorted to the parlour where thapoſtles wer. And whoſoeuer wil be accoumpted Jeſus diſciple, muſt flocke to the companye of the churche. Nowe was there of people gathered together about the numbre of an hundred and twenty. So fewe of them there were that loued Chriſte with all their hartes.

The texte.

And in thoſe dayes Peter ſtode vp in the myddes of the diſciples, and ſayed: Ye men and brethren, thys ſcripture muſte nedes haue been fulfylled, whiche the holy ghoſte thorough the mouth of Dauid ſpake before of Judas, which was guide to them that toke Jeſus. For he was noumbred with vs, and had obtayned felowſhip in this miniſtracion. And the ſame hath nowe poſſeſſed a plat of grounde with the rewarde of iniquitie: and when he was hanged, he burſte a ſonder, and all his bowelles guſhed out. And it is knowen vnto all the inhabytours of Jeruſalem: inſomuche that the ſame fielde is called in theyr mother tounge, Acheldama: that is to ſaye, the bloud fielde.

Here began Peter, as it ful well beſemed a faythfull ſhepeherd, that earneſtly wiſhed for thincreaſe of Chriſtes flocke, to be ſumwhat careful that thapoſtles whome his maſter Jeſus hed choſen twelue in noumber, wer diminiſhed. For by reaſon of yͤ death of Judas Iſcarioth, of twelue there remayned but eleuẽ. Marke me here, o Theophilus, the maner, that the churche than vſed in their conſultacyon. A great multitude of diſciples beeyng preſente, Peter repreſenting the perſon of a biſhop, ſtode vp in the middes where the diſciples were ſittyng: to thintent that ſum decree with eache mannes cõſent, myght be ſtabliſhed, that ſhould ſeme conueniet to make vp thapoſtolyke ordre againe. His beginning was of holy ſcriptures. For thence muſt a ſermõ bee taken, yͭ is worthy to be ſpoken of a man of the church, neither was any thing here with them determined, before they all had made with one aſſent theyr prayers. His wordes were theſe: Brethren, ye ought not to attempt any new matter by mannes polycie or perſuaſion, but what was ſpoken of long ſythens of the holy goſte by the mouth of Dauid, as touching putting in of ſome man to ſupplye the roume of Judas, muſte nedes bee fulfilled. For this was Dauids prophecye in his Pſalmes, howe it ſhoulde come to paſſe, that Judas in ſwaruynge from his lorde, ſhould make roume for a nother to ſuccede him. For our lorde Jeſus among all other had choſen ſpecially twelue, whome he woulde haue to beare witnes of all that he did and taughte. Ye ſee them all here preſente except Judas Iſcarioth. And him alſo had the lorde choſen into the numbre of the twelue, and woulde that he ſhoulde be partaker of the Apoſtles office. But he had rather choſe to caſte of his Lordes company and oures, and to bee a guide vnto ſinfull ſouldiers, whiche tooke Jeſus, than to folowe hys capitayne Jeſus, or to bee felowe with thapoſtles. But of his wicked purpoſe came an euill ende. For couetouſenes ſo blynded hym, that he ſolde and betrayed his lorde, whiche was giltleſſe, for thirtie plates of ſiluer. Afterwardes repenting his faulte, broughte he in agayne thungodly money, and caſt it before the prieſtes feete, of whom he had been hyred. And hauing more in minde his miſcheuous dede, than the mercye of Jeſus, he wroughte hys owne deathe. For he hanged himſelfe: and as he hong, hys bealye brake, and all his bowelles fell out. But as for that vnlucky money, whiche he had caſt at the prieſtes feete, was by counſell of them contributed to byinge of a fielde, wherein ſtraungers might be buryed, becauſe they thought it vnmete, to laye vp the price of an innocentes bloud in their treaſurye houſe. This deteſtable ſcrupuloſitie of the prieſtes and Phariſeis, cauſed that bothe Judas wicked acte, and theyr owne vngodlyneſſe, was the better knowen with all that were dwellyng at Jeruſalem. Inſomuche as that felde was called among the Jewes Acheldama, whiche is aſmuche to ſaye, as a field of bloude. So that nowe we ſee it fulfylled in Judas, whiche the holy ghoſt in the. lxviii. pſalme had prophecyed before ſhoulde cum vnto the Jewes, that with mortall enuye purſued Chriſte, and woulde not repent being entyced by ſo manye benefites, whiche ſhalbe accompliſhed in the other alſo, whan the time cummeth. For this is the prophecie: let theyr dwelling place be ſolytarye, and no manne remayne to dwell in it. Unhappy Judas hath loſt his roume. In tyme to cum alſo the temple ſhall bee deſtroyed the prieſtehod, the Scribes and Phariſeis authoritie, with the citye Hieruſalem ſhall periſhe. The cruell Jewes ſhall be thruſte out, and in theyr places ſhall true Jewes enter, whiche beeyng circumcyſed in mynde, not in bodye, ſhall knowledge Meſſias whom they crucified. This alſo was ſhewed before by many forprophecies, and we our ſelues haue hearde of our Lorde Jeſus when he prophecied with wepyng teares, that theſe thynges ſhoulde betide the citie Jeruſalem.

And whan he was hanged, he burſt a ſunder. &c.

For it is written in the boke of Pſalmes: his habitacion be voyde, and no man dwellyng therin: and his byſhopryche let another take. Wherfore of theſe men, whiche haue cōpanyed with vs all the tyme that the Lorde Jeſus had all his conuerſacion among vs, begynnyng at the baptiſme of John, vnto the ſame daye that he was taken vp from vs, muſte one be ordayned, to be a witnes with vs of his reſurreccion.

The texte.

Wherfore nowe it remayneth for our partes to ſee, that ſome manne bee choſen into Judas rowme. For this is meaned by the prophecie of the hundred and eight pſalme: let an other take his biſſhopryke. For oure office is nothing els, but that in takyng cure of the lordes flocke, we prouide thē foode

And no man dwelling therin. &c.

out of the doctrine of the ghoſpell. He lefte his place, and yet ought not the flocke to bee defeated of theyr ſhepeherdes, nor that noumbre of them to bee diminiſhed, whiche our lorde did firſt ordeyne, geuing them a ſpeciall name, that they ſhould bee called Apoſtles. For his pleaſure was to haue them alwayes for witneſſes of his woordes and dedes, whome he had for the ſame purpoſe continually with him in houſeholde and companye: wherefore one muſt we choſe into Judas rowme, of thoſe that hath been conuerſaunte with vs all that while, that our lorde Jeſus beyng buſied about the health of mans ſoule, willed vs to be in companye with hym, & ſtill to goe with hym, whither euer he went (that is to ſaie, frō the baptiſme of John, after which he ſtraightwayes came, vnto that daye that he went vp to heauen,) to thintent he maye be a ſufficiēt witneſſe with vs of al thynges that our lord taught & wrought, but eſpecially of his reſurreccion: for he appeared not often vnto al his diſciples, but to thoſe onely, whome he had ſpecially choſen.

The texte.

And thei appointed two, Joſeph which is called Barſabas (whoſe ſyrname was Juſtus) and Matthias: And whan they prayed, they ſayd: thou Lorde which knoweſt the hertes of al men, ſhew whether of theſe two thou haſt choſen: that he may take the roume of this miniſtracion and apoſtleſhip, from whence Judas by tranſgreſſion fell, that he might go to his owne place. And they gaue forth their lottes, and the lot fell on Matthias and he was counted with the eleuen Apoſtles.

The multitude approuing theſe ſaiynges, appoynted two choſen out of the numbre of .lxx. diſciples. Joſeph, otherwiſe named Barſabas, (whiche alſo for his vpright liuyng was called Juſt) and Matthias, yͭ of theſe two whiche wer of lyke godlines, he whom the cumpanie liked better of the twain, ſhould take vpon him thoffice of an apoſtle. But they myſtruſting their owne iudgementes, prayed to god with one voyce, ſaying: Men that iudge of thynges that they ſee and heare, may be deceiued, and fayle in their iudgemente, but thou lord, which onely lokeſt on the heart, wherby man is in dede either good or bad, vouchesafe thou to ſhewe vs thy ſeruauntes by ſum token, whether of theſe two perſons thou haſt choſen to make vp yͤ numbre of .xii. apoſtles, and to cum to yͤ exerciſyng of ſuch an office, whence Judas fell, to go to that place wherunto it was not vnknowē to the, who ſeeſt al thinges, that he ſhould go. For neyther was it long of the that he forſoke thy companye, whiche dyddeſt what might be done, to call hym to repentaunce, neyther were thou deceyued in iudgement when thou diddeſt admitte hym, that ſhould ſone after ſhrinke from the, but thy heauenly wyſdome ſawe that it was expedient ſo for vs, yͭ through his treaſon thy ſonne ſhould be ſacrificed for vs, and that we ſhould take example by ſuch a traitoure, what daūger it wer for vs negligently and recheles to execute thoffice, whiche we take in hande. After this prayer thei caſte theyr lottes accordyng to the cuſtome of the Hebrues. For ſo was Jonas by lot caſte into the ſea, ſo Jonathas was perceyued to haue taſted of the hony, ſo lykewiſe the prieſtes did execute theyr holy miſteryes by lottes.

And when they praied they ſayed, &c.

And they gaue foorth theyr lottes

For the holy ghoſt was not yet cum downe, and thapoſtles ſmelled ſtyll of certain Jewiſh maners. Albeit there was no daunger in drawing lottes, for whiche ſoeuer of them were choſen, was a good man, and mete for the office. And yet was not the whole mater committed to lottes. For two of the moſte approued perſones were firſte choſen by voyces. And becauſe they were in doubte whether of thoſe two thei myght take, lots decided the doubtefulneſſe whiche coulde not bee raſhely done, foraſmuche as it was ruled by prayer.

Than this lot, whiche was nothing els but an opening of the wyll of god, choſe Matthias, whereas Ioſeph, beſides the commendacion he had as appeered by his name, was alſo kin vnto Ieſus. And yet Matthias was preferred, becauſe it ſhoulde be a leſſon to vs, that in choſing of biſhops, to whoſe credite the diſpenſacion of the goſpel muſt be committed, we muſt ſo vtterly forbeare to leane vnto mannes affeccion, that if there bee equalles, him muſt we prefer whome no carnall propertie doeth ſet foorthe, leſte that, whiche is doone for fauour, bee an ill preſidente to ſum other. There lyeth alſo in their names a certayne priuy miſterye hydden. Matthias, whiche in Hebrue betokeneth the gift of god, was preferred before Iuſt, which name the Phariſeis did chalēge for their good woorkes. And yet none more vnmete than they to preache the ghoſpell. But he that recogniſeth the free gift of god, through faythe of the goſpell, and preacheth theſame, he is worthy to ſuccede in place of thapoſtles. Neyther dyd Iuſte diſdayne that his felow was preferred, neyther dyd Matthias, ſtande anye thing the more in his owne conceyte, for that he was ioyned to the eleuen apoſtles, for to make vp that ſame holy noumbre, nor for that he being a verye ſpeciall good man, ſhould ſuccede in the roume of the naughtieſt felowe, that euer was.

The.ii.Chapter.

The texte.

*Whan the fyftie dayes were come to an ende, they were all with one accorde together in one place. And ſodaynly there came a ſounde from heauen, as it had been the cumming of a great wynde, and it fylled all the houſe where they ſate. And there appered vnto them clouen tounges, lyke as they had been of fyer, and it ſate vpon eche of them: and they were filled all with the holy ghoſt, and began to ſpeake with other tounges, euen as the ſame ſpirite gaue them vtteraunce.

Whan the fiftie dayes wer cum to an ende.

VHan nyne and fowertie dayes after Chriſtes reſurreccion, were in this wyſe ouerpaſſed, that daie longe loked for of Penthecoſte, that is to ſaye, Fyftyeth, was come: whiche the Iewes alſo kepte holye with myrthe and great ſolempnitie, aſwel for a remembraunce of the yere of Iubile, whiche came aboute euerye fiftieth yere, in courſe agayne, as alſo becauſe the lawe was deliuered in writing vpon the Mounte Sinay, the fiftieth daye after the kyllyng of the Paſchall lambe: throughe whoſe bloude they departed ſafely out of Egipte. Vpon an high mountayne was the olde lawe geuen, beeyng engrauen in tables of ſtone. But the newe lawe the holye ghoſte intituled in faythfull beleuyng hertes, and in a high parlour it was diſcloſed. In thone and eke in the other, was highneſſe of place: on the one ſyde, and like on the other, was fyer. But there is nought els for vs to conſidre, but an hyghe mountayne, whiche the people beyng veray carnall and worldlye, and therefore vnapte to conceyue ſpirituall thinges, were forbidden, yea, ſo muche as to touche. Here vpon this mounte an houſe there is, whereby maye we marke concorde and vnitee to bee in the churche. There the mount was called Sinay, a place conuenient for the ſetting forth of ſuche a lawe, as ſhoulde for the great noumbre of ſondry preceptes that it conteyned, kepe vnder a ſtubburne and rebellyous people. For of precepte or commaundemente , was that hyll called Sinai. This mounte here is named Syon, which worde with the Hebrewes, betokeneth an high hill, from the toppe wherof, al thinges on yearth beneath are deſpiſed, from whence heauenly thynges are ſeene far of, through faith, as though thei were nigh at hand. On that moũte what is els ſeene but terrible fier, ſmoke, flames, lightening and thundring : on this mounte a ſpirite there is of greate vehemencie, cherefull to man, ⁊ nothing dredful, and fier not to burne the body but to lyghtẽ the ſoule and richely to endowe the plain tounged man with heauenly eloquence. There the people beyng at ſquare among themſelues, murmured againſt theyr captayne , here be they quiete in one ſecrete chaũbre, makyng their prayer wͭ one aſſente, for an heauenly gifte, whiche they wayted for. This daye was choſen, lyke as the place was alſo, for a matter of heauenly comfort, wherunto they had been woont often to repayre, for nine dayes ſpace before. But whã the fyftyeth daye was once come, than came they altogether with ful conſent, into the ſelfe ſame parlour, ready to receyue the heauenly ſpirite . Where the minde is occupyed with vile and filthy cogitacions, there is no conuenient place for the holye ghoſte , but in yͤ parloure, where the company was ſo godly occupyed, it behoued hym to bee. And where the mynde is troublous with diſcord, hatred, ⁊ contencion, there is no manſion place for the holy ghoſt. Whan they were come altogether into one place, and that on high, they continued in one fayth, prayer, and expectacion. And beholde, ſodaynely came the gift of god on high from aboue. For ſodaynly from heauen came a ſounde, as it were of a greate puffe of winde that carryed it, ⁊ repleniſhed yͤ whole parlour, where they ſatte quiet and without trouble. It was not the northerne winde, whiche bluſtereth coolde out of the cloudes: nor yͤ Sowtherne winde, that bringeth warmthe with hym oute of the marryſhe and fenny places, peſtylent to all lyuyng bodyes . But it was a blaſt of heauen, procedyng thence, whither Chriſt hymſelfe wente, breathyng lyfe euerlaſtyng into the ſoule of man, geuing ſtrẽgthe withall to the weake, and cherefull courage vnto the litleones.

And there appared vnto the clouẽ tõges. ⁊c.

This ſounde afrayde no manne, but ſtiered vp all their mindes to looke for that holy ſpirite, which was promyſed thẽ. One token of his cummyng to them, ſerued the eare, another was for the eye. For theſe are the twoo principall ſenſes in man. Tongues they ſawe lyke as they had been all of fyer, dealyng themſelues to euerychone of the diſciples, parte to one, and parte to another , and reſtyng a while vpon euerye mannes heade, to the intent that we ſhoulde playnly vnderſtande, howe that gift ſhall endure for euer. One ſpirite enſpired all their myndes , one fyre kyndled eche mannes herte and toung. And incontinent vpon this viſible token, there folowed in them the efficacie of that heauenly gifte.

And they wer filled all with the holy goſt. ⁊c

For as manye as there wer preſent, like as if they had bene transfourmed ſodaynly into heauenly perſons, and being repleniſhed with the holy ghoſte, began to ſpeake diuerſe lãguages which thei had neuer learned of mannes communicacion, but ſuch as the ſpirite from heauen had enprinted in their hertes. There is no membre in manne more peſtilent than is an euel tõge: none more profitable than is yͤ good. But it was nedefull for ſuche that ſhoulde ſowe in ſundry wiſe, the doctrine of heauen among people of all languages, to haue their toungues endowed with heauenly knowelage, and more ouer flamyng with that burning charitie,

whiche

which is mete for the goſpel. This was than the chiefeſt tokē of Chriſtes faith euangelicall, whiche token the lorde promiſed them, ſaying: they ſhall ſpeake with new tounges. Thei that accuſe men vniuſtly, that ſlaunder their neyghboure, ſuch as forſweare themſelues, ⁊ thoſe that ſpeake rybauldrye, a toung thei haue inflamed, not with fyer celeſtial, but with the fyre of helle infernall. Al ſuch as contende in diſputacion for vile thinges of this world, haue not yet receyued this toung celeſtial. The apoſtles before this time reaſoned of loaues of bread, which thei had left behynd, thei reaſoned how the temporal kingdom of Iſrael ſhould be aduaunced, who ſhould ſit on the vpper hand, ⁊ who ſhould haue of al other, the ſoueraygnetie. Such was the toung as man had, vnmete than to publiſhe the goſpel. But all that now they thynk on, and whatſoeuer they ſpeake of, al is ſpiritual, all is celeſtiall, and burning all like fyer. Put away the toung, laye aſyde the ſpirite, and no woord is ſpoken. But a ſpirite celeſtial, vttereth a voyce celeſtial, a burning toungue in loue like fier, rauiſheth the hertes of the hearers, and inflameth their mindes. The proude phariſees toungue is ſtyffe, the Philoſopher be he neuer ſo well learned, the Rethoriciā in his toungue neuer ſo well ſpoken, no manne he moueth ther by vnto trewe gladneſſe. For this gifte cummeth onely from heauen. As for the diſciples wer nought els but inſtrumentes, where by the holy ghoſte vttered hys mynde. This gifte cannot one gyue an other, neyther any deale it to hymſelfe, but god dealeth to eche man as he ſhal thinke good. He that hath more geuen hym, hath no cauſe why he ſhould diſpiſe an other that is not ſo rewarded, but hath cauſe why he ſhould endeuoure himſelfe the more readily to profit many therwith. The ſpirite is a thing of great vehemencie, the fyer a veray liuely thing in operacion, and neuer at reſt. The Apoſtles nowe do ſlepe no more ſo ſoundely as they did before the death of theyr lorde, they hide themſelues no more as they did ſoone after his reſurreccion, but nowe cum they abrode, they preache here, and there, and openly to all men healthe euerlaſting, freely geuen them through fayth in Jeſus, who was a litle before crucyfyed.

There were dwelling at Jeruſalem, Jewes, deuout men, out of euery nacion of them that are vnder heauen. Whan this was noyſed about, the multitude came together, and were aſtouned, becauſe that euery man hearde them ſpeake with hys owne language. They wondred all, and maruayled, ſaying among them ſelues: beholde, are not all theſe which ſpeake of Galile? And how heare we euery man his own toung, wherin we wer borne? Parthians, and Medes, and Elamites, and the inhabitours of Meſopotamia, and of Jewry, and of Capadocia, of Pontus and Aſia, Phrigia and Pamphilia, of Egipte ⁊ of the parties of Libia, whiche is beſides Syren, and ſtraungers of Rome, Jewes and proſelytes, Grekes and Arabians: we haue heard them ſpeake in our owne tounges the great werkes of god: Thei were all amaſed and wondred, ſaying out to an other: what meneth this? Others mocked, ſaying: theſe men are full of newe wyne.

The texte.

And the truth to ſay, that ſame Citie Jeruſalem was at that tyme, as it were a ſtage, where people do aſſemble to behold playes, fitte for the firſte begynnyng of this enterlude, partly for the famous renoume of the citye, and partly for honour of the Paſchall feaſt whiche was paſte, and finally, for the deuocion that the people had to the ſolemne feaſt of Penthecoſte, many one wer than abiding at Jeruſalem, not all onely ſuch as came out of all the parties of Siria, but out of all other cuntreyes alſo, whither ſoeuer the violent rage of warres had driuē them, or any chaunce els had brought them. Amōg whome many wer deuoute and well diſpoſed people. Whan this ſo ſtrange a matter was than comenly knowen ouer all the citie, a confuſe multitude of people

Whan thys was noiſed about, the multitude came together.

people came together, and being in a great perplexitie, demaũded what theſe newes ſhould meane: that where as thei wer gathered out of many cuntreys, and wer of ſoundry languages, yet for all that, euery man ſo vnderſtood them ſpeaking, euen as though thei had ſpoken to them al, not in one tounge alone but to euerichon ſeuerally in his owne cuntrey language. Yea ẏ Hebrew tong is not without his diuerſite, accordingly as cuntreyes are diuided, whether it came of diuerſe nacions whiche border one vpon an other, or els of ſum other chaunce. For the woman of Samaria, knewe that Ieſus was a Iewe by the propertie of his toung, and Peters pronounciacion declared hym to be one of Galilee. And the Greke toung likewiſe is parted into fyue ſondry kindes. And other nacions alſo dyffereth no leſſe in their languages. More than that, many Iewes vnderſtoode none other, than that cuntrey language, wher they themſelues were borne. All ſortes therfore of people, did greatly wondre therat, ⁊ reaſoned, how ſuche a thing might cum to paſſe, that neuer the lyke had been hearde nor reade of. Thus thei ſaid: beholde, a ſtraunge thing. Are not al theſe that ſpeake, men of Galile? howe than cummeth this aboute, that we, beeyng ſo many men of diuerſe languages, as ofte as we heare any of them ſpeake, do vnderſtand hym as perfectly, as if eche of vs hearde his owne cuntrey language where he was borne, ſens that this multitude of vs is gathered of ſo diuerſe and ſondrye regions, there be of vs here Parthians, Medes, Elamites, and ſuche alſo as doeth inhabite all abrode the coaſtes of Iewry, and beſydes that Capadocia, Pontus and that cuntrey whiche peculiarly is called Aſia Phrigia, Pamphilia, Egipte, and thoſe parties of Libia, whiche reache to Ciren. Yea and ſum be here whoſe dwellyng is at Rome, ſome of them Iewes borne, and ſome Proſelites, that is to ſay, ſuche as hath of theyr owne deſyre profeſſed the Iewiſhe religion. Moreouer Cretes and Arabians. All we that here be gathered, of ſo many nacions, of ſo ſondry languages, doe heare and playnely vnderſtãde them ſpeakyng, nothyng of comen vſage, or els thinges to the worldly man perteynyng, but of high matters of weyghty importaunce, yea thinges conuenient ⁊ mete for god. After this maner reaſoned as many as feared god, ⁊ wer abated in their courage at the ſtraungeneſſe of the thing, ⁊ ſaid: what meaneth this wondre? They found no fault with that thing whiche their reaſon could not attayne vnto, as ẏ Phariſeis were wont to do, but they ſearched for diligently ⁊ deſired to learne ẏ whiche they perceyued not. On the other parte ſuche as wer hedling, ⁊ nothing vpright in iudgement, did ſay in ſcorne: the mẽ be drunke with new wine: theſe perſons a man may call, thoſe phariſeis diſciples, which reported of Ieſus: ẏ deuil is within him. And to ſaye alwayes ẏ very trueth, great dronkenes is not muche vnlike to fury, for it chaunceth peraduenture, that ſome in a fury ſhall ſpeake diuerſe wordes of ſondry languages, which they neuer learned. But no fury wil this vndertake, that al mẽ ſhal vnderſtãd that that ẏ doeſt ſpeake. But truly theſe wordes ſpake they for a mocke. Albeit a man maye ſometime tell the truth although he ſpeake in a ſkoffing wiſe. For a ſuerty full wer they of ẏ new wine, which ẏ lorde would not haue in any wyſe put into olde bottels. For the olde wine of Moyſes lawe had loſt his ſtrength ⁊ vertue, when Chriſte was firſte inſured by mariage to his churche, and the colde ⁊ vnſauery ſence of the lawe was turned by Chriſte into newe wyne. Whatſoeuer is carnall, is vnſauerye ⁊ faynte in vertue: al that ſpiritual is, whatſoeuer it be, is lyuely, ſtrengthfull and ſauery.

They wondred al, and marueiled.

They were all amaſed, ⁊ wondred. ⁊c.

and ſauery. Very largely did they drynke of that celeſticall cup, wherof Dauid the wryter of pſalmes ſpeaketh: how excellent is my cup which maketh the drounke. And if it wer lawefull to compare thinges together, whiche are throughout all their kinde moſt vnlyke: this vulgare and commen drounkenneſſe doth engendre in mā fower thinges chiefely: it vttereth the ſecretes of the herte: it cauſeth man to forget all his aduerſitie that is paſt, & maketh the minde to reioyce in continuall hope of proſperitie to come: it enboldeth man to ſet nought, yea, by his owne life. Laſt of al it maketh men, which are of a rude & barbarous tongue, to bee wel ſpoken men. Nowe marke my ſayinges, whither that newe ſwete wine, whiche proceded of goddes owne ſpirite, engendre not ſuch a like thing in thapoſtles, for what they had hid for feare & durſt not ſpeake, what they before had learned ſecretely, and woulde not be acknowen, that doe they now publiſhe, & according to the lordes prophecie, the ſame they preache vpon houſe toppes. Their olde Jewiſh faſhions they haue clene forgotten, and like as infantes newly borne, nomore do thei now remembre their life before paſt, neither haue thei in minde the troublous afflictions, for feare whereof they had forſaken their maiſter. And although they were bare without all worldly helpe and ſuccour, yet they feared neither gouernoures, ne princes, preſidentes ne kinges, neither counſelles, nor impriſonmentes, no ſoondry tormentes, no maner kind of death, enduring luſtie alway, beyng of courage, and chereful through the promyſes of Chriſtes ghoſpell. Fynally, they whiche were before but poore fiſhers and men vnlerned, forthwith practiſed theyr celeſtial eloquence, in rebuking the proude Phariſees, confuting the ſubtill and craftie Philoſophers, and in putting theloquent oratours to vtter ſilence. Nothing there is of more peril or difficultie, than to ſpeake before a greate coumpany, whiche as it is lyke a monſtreous beaſte of ſoundry headdes, ſo it is moſte of all tymes monſtreous, whan the multitude is collected of ſoondry languages, and ſoondry nacions.

The texte.

¶ But Peter ſtepped foorth with the eleuen, and lift vp his voice and ſayd vnto them: Ye men of Jewry, and all that dwell at Jeruſalem: be this knowen vnto you, and with your eares heare ye my woordes. For theſe menne are not as ye ſuppoſe, drouncken, ſeing it is but the thirde houre of the day. But this is that, whiche was ſpoken by the Prophete Johell: And it ſhalbe in the laſte daies, ſayeth god: of my ſpirite I will power oute vpon all fleſhe: And your ſonnes, and your doughters ſhall prophecie, and your young menne ſhall ſee viſions, and your olde menne ſhall dreame dreames. And on my ſeruauntes, and on my hande maydens I will power out of my ſpirite in thoſe daies, and they ſhall prophecie. And I will ſhew wonders in heauen aboue, and tokens on the earth beneath: bloud and and fyer, and the vapour of ſmoke. The ſonne ſhalbe turned into darkenes and the moone into bloud, before that great and notable day of the Lorde come. And it ſhall come to paſſe that whoſoeuer ſhall call on the name of the lord, ſhalbe ſaued.

Now marke me here Symon Peter, who ſodaynly of a fyſher was made an Orator. The multitude ſtirred vp a clamorous rumour: And as they dyd than, the ſame lyke ſhall other dooe hereafter vnto the worldes ende. Than was it the parte of a good ſhepeherd, to ſtep abrode valiauntly amongeſt them, not for that intent he ſhoulde by force appeace or make them ſtill, which murmured againſt gods glory, or els to rendre one check for an other, but that he might conſtauntly rather than fiercely, put away by teſtimonies of holy ſcripture, all falſe and craftye accuſacion, and ſtoutely defende the glory of Chriſte. Than Peter, who had before riſenne vp in the parlour, to ſee the noumbre of thapoſtles fulfylled, nowe eftesoones ſtoode vp to the

But Peter ſtepped forth.

multitude of people, of ſoondry nacions, mengled together, partely to enſtruct them that had ſayde: What meaneth this? and partely to ſtoppe theyr mouthes, that had ſayed: theſe men be drounke with newe wine. Albeit it is not of neceſſitie requiſite, that a biſhop ſhould preache to the people alwayes ſtanding, foraſmuche as Chriſte himſelfe ſitting, taughte the people: yet he that taketh in hand an apoſtles office, ought to ſtand vpright in mind. And here conſidre in yͤ meane while Peters dignitie. He was the firſte man ready where occaſion required, to ſet foorth the ghoſpel. Than had he put vp his materyall ſwoorde, wherwithall Chriſt himſelfe was not pleaſed, and pulled out a ſpirituall ſwoorde. Suche one ought he to bee, that is the chiefe biſhop among the people. Peter ſtode vp, but not al alone, he had eleuẽ apoſtles ſtanding beſides with him, leſte he ſhoulde ſeme to vſurpe to hymſelfe ſome violente gouernaunce. One vttered the tale, but one for all thother, like as he alone before openly confeſſed in the name of all the reſte, Jeſus Chriſt to be the ſonne of the liuing god. But wherupon did this ſhepeherd, a pore creature, vnlearned, ſo boldely vaunt himſelfe, as once to loke vpon ſo great an aſſembly of people? Excellent oratoures, when they ſhal come afore an aſſembly of people, or in preſence of princes, to pronounce an exact oracion, which they haue canned on their fingers endes, doe chaunge oftentimes their colour, cannot vtter their wordes ⁊ in minde they are not a litle abaſhed. But this vndoubtedly was that heauenly drounkenneſſe, this was yͤ ſobrefulneſſe of ſwete wine.

With the eleuen.

He ſtode in preſence before a great multitude, he tooke vnto him eleuen apoſtles, not as a gariſon of men for his defence, but as felowes with him of one company: he ſet his iyes ſtedfaſtly vpon the people, as one vnknowen to them, whome he knew not, he lift vp hys voice on high, and takyng none aduyſemente with hymſelfe what he would ſay, he ſpake to them, practiſing euen than the ſelfeſame thing, whiche the lorde before had taught him. He ſpake not for his owne lucre and aduãtage, but as a good ſhepeherde, defended his flocke, neither handled he his matters with ſharpe wordes of mans inuencion, but vſed for his defence, onely holy ſcripture. Nowe was this multitude deſyrous to knowe what Peter would ſay. And let vs likewiſe for our partes geue hede, foraſmuche as theſe his woordes wer ſpoken to all men. At the beginning, whan he had once with the mouing of his hande, aſſwaged the murmur ⁊ the noiſe of the company, he began with ſuch a preface, as ſhould, without any retorical colour of flattery, make them attent. Ye that are my brethren (ſayeth he) of Jewry, who ought to knowe both the law and eke the prophetes, and of all other moſte ſpecially, whiche dwell in this noble citie of Jeruſalem, where the fountain is of religion, and knowleage of the law, ſomewhat peraduenture here is for you to wondre at, but nothing that any man can iuſtely find faute withall.

With your eares heare ye my wordes.

Wherefore, all ye that here bee preſente geue good eare a while to my wordes, and learne of me how the thing ſtandeth. For it is touching al your profittes ſo to dooe.

For theſe mẽ are not as ye ſuppoſe. &c.

Theſe men of Galile, whom here ye ſee ſtand by me, are not, (as ſome of you ſuppoſe,) drounken with newe wyne, ſeeyng it is yet but thre of the clocke, and no man is woonte to be drounke in the morning before the ſonne ryſing. But now ye ſee that in theſe men is fulfilled, which thing to come, god did long afore thys tyme promiſe by hys prophet Johel. Herken vnto the prophecy, and truſte ye to that that is promiſed you therin.

Doe not ye fynde faute with the thing, becauſe ye haue ſeldome ſene the like but rather enbrace that mercifulnes, whiche god dooeth profre vnto you. For Johel, being inſpired with the holy goſt, foreſeing that god, who had giuen to Moyſes, and ſome others his prophetes at ſoondry times his owne bleſſed ſpirite for your ſaluacion, would at the laſt, after he had ſet his owne onely begotten ſonne, power out moſt plenteouſly the ſame ſpirite, not vpon one or ii. lyke as ye haue ſeene for theſe many ages paſt but a fewe prophetes: but vpon all nacions through the worlde, whoſoeuer woulde with ſincere fayth receyue this chereful and gladſome meſſage, which we at his commaundement doe nowe bring vnto all you, hath left that heauenly prophecy in wryting after this maner. It ſhall come to paſſe, ſaith the lorde in the latter dayes of the world, I will powre out of my ſpirite boūtifully vpon al men, and ſodaynely ſhall your ſonnes prophecy, and your daughters, and your yong men ſhall ſee viſions, and your olde men ſhall dreame dreames, and vpon my ſeruauntes, and vpon my hande maydes will I powre out of my ſpirite in thoſe dayes, and they ſhall propheſye. And I will ſhew woonders in heauen aboue, and tokens on the yearth beneth, bloud and fyer and the vapour of ſmoke. The Sunne ſhalbe turned into darkenes, & the mone into bloud, before that the great and notable day of the lord come. And whoſoeuer ſhall cal vpon the name of the lorde ſhall bee ſaued. Theſe thynges hath the prophet Johell tolde you in his propheſye, many liues a goe. And nowe ye ſee that, that he prophecied of, as touchyng the plentifull ſhedyng of the ſpirite, in effect declared before your iyes. And it is not to be doubted, but that god will as faithfully perfourme the ſame, that tha foreſayde Johell hath prophecied of the plages that ſhall chaunce. But there is no cauſe why ye ſhoulde diſpayre, the prophet teacheth you a ſure way to your ſaluacion, ſeeyng that he ſheweth to you the perill and daungier thereof. Call ye vpon the name of the lorde, and ye ſhall be ſaued.

¶ Ye men of Iſraell, heare theſe woordes: Jeſus of Nazareth, a manne approued of God emong you, with miracles, woonders and ſignes, which God did by him, in the middes of you (as ye your ſelues knowe) hym haue ye taken by the handes of the vnrighteous perſones after he was deliuered by the determinate counſell, and foreknoweledge of God, and haue crucifyed and ſlayne him: Whom God hath raiſed vp and loſed the ſorowes of death, becauſe it was vnpoſſible that he ſhould be holden of it: For Dauid ſpeaketh of him: Afore hande I ſaw God alwayes before me: For he is on my righte hande, that I ſhould not bee moued. Therfore did my herte reioyce, and my tongue was glad. Moreouer alſo my fleſhe ſhall reſte in hope, becauſe thou wilt not leaue my ſoule in hell, neither wilte thou ſuffre thine holy, to ſee corrupcion. Thou haſte ſhewed me the wayes of lyfe, thou ſhalte make me ful of ioy with thy countenaunce.

The texte.

But as touching the maner howe ye muſte call vpon the name of the lord, lyſten ye that are the chyldren of Iſraell nowe vnto me, and to the reſte of my tale geue good hede. Many of you knewe Jeſus of Nazareth, whyche perſone beeyng long a goe promiſed, by the ſayinges of all the prophetes, god hath nowe ſette abrode before all you to beholde, and hath commended hym to you in ſondry and great myracles and wonders which he hath doen and wroughte by hym beefore all your iyes. For verayly god was in him. I ſpeake of a thyng not vnknowen to you; for the fame of his miracles is not alonely blaſed wide abrode thorough out all Jewry, but is come vnto other cities alſo, bordering nyghe vpon the ſame. For why? He himſelfe went on wayfaring from place to place, ouer al this region, healyng euery where the ſicke with his woorde, reſtoryng the lame and impotent to their ſtrength agayne, geuing ſyghte to the blynde, clenſing the lepre, caſting out deuils: a great ſorte of you hath ſeen the thinges that I reherſe. None of all theſe miracles was doen, but God before purpoſed the ſame. And it was the will of god thus to ſaue the world. After that ye had taken this man, not by chaunce or at aduenture, but as one deliuered by the determinate will or counſell of god and his foreknowelcdge, for the ſaluacion of his people of Iſraell, ye crucifyed hym by the handes of the vnrighteous ſouldiers, and ſlewe him. For the ſouldiers were nought els in doyng that haynous fact, ſauing onely your miniſters. But he ſlayeth the manne that procureth his death. The matter is to playne for to be denyed. This manne whome ye haue ſlayne, as God woulde haue it, who had deliuered him for to bee ſlayne, the veray ſelfe ſame god, accordyng to the ſootheſaying of his Prophetes, hath called vp the third day to lyfe agayne, that all, whiche truely ſhall beleue the ghoſpell, ſhoulde hope for the ſame thing to bee dooen hereafter in themſelues, which was by the power of god, once dooen in hym. For he in obeying his fathers wil, ſuffered the ſpiteful reproche of the croſſe paciently, puttyng his whole affiaunce & truſt of ſaluacion not in mans ayde and defence but in the mercifulnes of God: and therfore was he deliuered by him of all deadly ſorowes and paynes infernall, whiche truely he myght, by reaſon that he was man, haue taſted or felt. But as he was cleane without ſinne: ſo he could be kepte in no wiſe in their bondage. For death and hell hath no perpetuall authoritie and power, but vpon theim that are ſubiecte vnto ſinne. Wherfore, lyke as death was of might to ſwallow hym, ſo was it not able to holde hym, beyng once deuowred, but caſte hym vp, as it was thereto conſtreyned, the thyrd day, euen as dyd the whale reuomet the prophete Ionas. Than was it the will of God that this innocent ſhoulde ſuffre all theſe iniuries, to thintent that he woulde deliuer vs all by hym, both of ſinne, and deathes tyranny, if that we, accordyng to Ieſus example of Nazareth, put our whole truſt and affyaunce in God.

Whome God hath reyſed vp, and looſed yͤ ſorowes of death.

For Dauyd ſpeaketh of him. Aforehande I ſaw god alwaies beefore me.

What I haue tolde you now, my brethren of Iſraell, ye ought not to thinke it incredible, ſens that Dauid beeyng enſpyred with the celeſtyall ſpirite of prophecy, tolde you long heretofore, that it ſhould euẽ thus come to paſſe. For in his fifteenth ſpalme he ſpeaketh of Ieſus of Nazareth, whome we preache to you in this maner, Aforehande haue I ſet the lorde alwaies before me, for he is on my right hande, that I ſhoulde not bee moued. Therfore did my herte reioyce, and my tongue was glad, moreouer alſo my fleſhe ſhall reſte in hope beecauſe thou ſhalte not leaue my ſoule in hell: neyther ſhalte thou ſuffer thy holy to ſee corrupcion. Thou haſte ſhewed me the wayes of lyfe, thou ſhalte make me full of ioy with thy countenaunce. Ye ſee how euidently hath that kyng and prophet Dauid deſcribed, and as it were in a liuely picture, ſette beefore your eiyes, that, whiche ye knowe well ynough, is dooen and paſte in Ieſus of Nazareth. He had made god alone hys fortreſſe of defence, and truſting to hys onely helpe ſuffered he willingly and gladly all thoſe peynes, whiche he, as you doſe knowe, hath ſuffered. And in ſufferyng bodyly peynes, he reioyced inwardly. His toung for ioy neuer ceaſed to ſpeake, neuer kept in ſilence the wil of God. He was contented for to be buried, although he nothing miſtruſted but that his father woulde call him vp to life agayne the third day, and woulde not ſuffer him, who had put his whole truſt in god, beeyng in no poynt giltie, to putrefy in his graue. For whoſoeuer truſteth to be ſaued by his owne woorkes, or putteth his truſt in worldely ſuccoure, he ſhalbe founde far vnmete to ſuffre the paynful dolours of death paciently, neither ſhal he be hable whan he is once entangled, to looce himſelfe out of deathes ſnare. But he that continually fixeth the inwarde iye of his ſoule to godward, which to al people is merciful, he knoweth alredy the wayes to life: and although god ſemeth to turne away his countenaunce from him for a time, yet ſhal he agayn, or it be long, diſcloſe to hym the beames of his mercy, and requite him for his tormentes, which endureth but for a time, with ioyes eternall, and for death, yelde euerlaſtyng lyfe, for yearthely reproche the glory of heauen. Wherfore than, we alſo are taught by hym, and his example, the way to lyfe euerlaſtyng.

The texte.

¶ Ye men and brethren, let me frely ſpeake vnto you of the Patriarke Dauid. For he is bothe dead and buried, and his ſepulchre remayneth with vs vnto this day. Therfore ſeyng he was a prophete and knew that God had ſworne with an othe to hym, that Chriſte (as concerning the fleſhe) ſhould come of the fruite of his loynes, and ſhould ſit on his ſeat, he knowing this before, ſpake of the reſurreccion of Chriſt, that his ſoule ſhoulde not be left in hell: neyther his fleſhe ſhoulde ſee corrupcion. This Jeſus hath God arayſed vp, whereof all we are witneſſes.

Some peraduenture ſhal ſuppoſe that this prophecy doth perteine to Dauid himſelfe, and not to Jeſus: I am not ignoraunt howe highly ye eſteme Dauid the Patriarke, and that not without a cauſe are ye in ſuche an opinion of him. For he was bleſſed and derely beloued with god, but frankely to ſpeake the trueth to you, welbeloued brethren, we muſte not ſet ſo much by Dauid the Patriarke, as to aſcribe to him that as his owne, which is due vnto Meſſias. The thing trewly it ſelfe declareth, that this prophecy agreeth neyther with Dauid, ne with any other Patriarke or prophete. For Dauid, as eche one of you knowe full well, is dead and buryed, and neuer came afterwarde to lyfe agayne, ſeeyng that his ſepulchre is with vs vnto thys preſent day, conteynyng noughte in yt els but dead drye bones, wythout any lyfe at all in theym. Wherefore Dauid, who knewe that he hymſelfe ſhoulde bee as other were buryed, and as touchyng his body ſhoulde rotte in his graue, diſcloſed not this prophecy of hymſelfe. But where as he was enſpyred with the ſpyryte of prophecye, and knewe ryghte well that that ſhoulde come to paſſe, whiche god had aſſured to hym vpon an othe, that is to ſay, that Chriſt, as touching his humanitie, ſhould be borne of his progeny, and after the ſpirituall vnderſtanding, ſhoulde ſit vpon his throne to reigne for euer, prophecied as one that knew perfectly what ſhould happē, of theſe thinges which ye ſe now perfourmed in Jeſus of Nazareth, who doubteleſſe was borne as touching his humanitie, of Dauids kinred ⁊ family. Ferthermore, ſins that it is euidently knowē that Jeſus in his life tyme did affect no worldly kingdom, and neuer ſate vpon Dauids regal ſeate, but was moſt ſpitefully dealed withal, it appereth plainly that there was ſome other kingdom promiſed which as the prophetes ſay, hath none end. He could not ſit vpon Dauids ſeate if that he being once ſlayne, had neuer ariſen to lyfe agayne. He therfore is ariſen from deathe to lyfe agayne, and ſytteth nowe vpon Dauids ſeate, that is to ſaye, vpon the ſeate of hys eternall father, the Lorde of all thinges that are in heauen and eke yn yearth.

For he is both dead ⁊ buried. &c.

Therfore ſeyng he was a prophete.

He knowing this before, ſpake of the reſurreccion of Chriſt.

This was it vndoubtedly that Dauid beyng inſpyred with the ſpiryte of prophecie, ſpoke of before, and what he before hath ſpoken, that is come to paſſe. And although Jeſus ſoule went downe to hell, yet there it was not withholden, but rather deliuered the ſoules whiche were from libertie reſtreigned. Yea although his body was layde in graue voyde of all lyfe, yet there it did not rotte or putrifye: but god, who in all hys promiſes can not lye, hath called his ſoule from hell agayne, and hath reſtored the ſame to his owne former body. Of this thing we al beare witnes, whom here ye ſee ſtanding, whiche haue traded our liues familyarly with him, which haue heard him ofttimes ſay, that he ſhould bee both crucifyed according to yͤ prophetes ſayinges, and afterwarde aryſe the thirde day to lyfe agayne. We were thoſe perſons that bothe ſawe him a dooyng, and hearde him, and nowe bee witneſſes of his reſurreccyon, to whome he hath oftetymes appered not alonely as one ſeen of vs and heard, but felt alſo with our handes, we knewe his voyce, we knew his face, we knew & felt the printed dentes of his woundes, finally he eate togither in cōpany with vs, to thintent that we might be wel aſſured, to ſe the very ſame body there with vs, that lay in his ſepulchre.

Wherof all we are witneſſes.

The texte.

¶ Jeſus nowe that he by the right hande of God is exalted, and hath receyued of the father the promiſe of the holy goſte, he hath ſhed forth this gifte which ye nowe ſee & heare. For Dauid is not aſcended into heauen: but he ſayeth: The Lord ſayed vnto my Lord: ſyt thou on my ryght hande, vntill I make thy fooes thy foote ſtole. So therfore let all the houſe of Iſrael knowe for a ſuertye, that God hath made that ſame Jeſus (whom ye haue crucified) lorde and Chriſte.

Wherfore than, the ſelfe ſame perſon, whome man ouerthrew and brought to extreme vilany and reproche, god hath now aduaunced to the heigth of eternall glory: whiche glory he ſhal once ſet open manifeſtly to all men, at the ende of the world: and now doeth he in the meane ſeaſon, put forth with you the power of his godhead, by ſecrete operacion of the holy goſt, whiche he, whiles he liued vpon earth, promiſed to ſend vs from his father. Now hath he beyng returned agayne to heauen, powred from thence the ſame ſpirite vpon vs bounteouſly, accordyng to Johels prophecie aboue mencioned.

And of him cummeth this ſtraunge miracle that ye ſee and heare vs ſpeake in languages, whiche you beyng gathered here together out of ſondry nacions do ſemblably vnderſtand. And like as the prophecy of the reſurreccion can not be vnderſtand of Dauid, as we haue to you declared: euē ſo, that thing which was prophecied of his aſcending vp to heauen, & of the ſitting on the right hande of god his father, and of his euerlaſting kingdome, can not perteyne to Dauid, like as the Phariſees theymſelues, reaſoning with our maiſter confeſſed. For Dauid neuer aſcended vp to heauen, as he that had before retourned to his lyfe agayne, and yet for all that in the myſticall pſalme, thus ſayeth he beyng enſpired with the ſpirite of prophecy: the lord ſayd to my lorde, ſit on my right hande, vntill I make thyne enemies thy footeſtole. Wherefore than, the matter is playne, that this prophecye was ſpoken of god the father, who hath exalted to heauen Jeſus yͤ ſonne of Dauid as touching his humanitie, but as concerning the ſpirite, the lorde of Dauid, and would that he ſhould ſit by him, as copartener of his kingdom. Therfore let al the whole people of Iſraell be wel aſſured that the ſelfe ſame Jeſus of Nazareth, whome ye once crucifyed, god hath now aduaunced to the kingdome of heauen, and hath made him lorde ouer all, and Meſſyas,

For Dauid is not aſcended into heauen.

God hathe made the ſame Jeſus (whome ye haue crucifyed) lorde and Chriſt.

that is to ſay, the annoyncted, whome ye loke for as your Meſſias, whiche was promiſed of all the prophetes nowe many hundred yeres agoe.

The texte.

¶ When they heard this they were pricked in their hertes and ſaied vnto Peter, and vnto the other apoſtles. Ye men and brethren what ſhall we doe? Peter ſayed vnto them: repent of your ſynnes, and be baptiſed euery one of you in the name of Jeſus Chriſte, for the remiſſion of ſynnes, and ye ſhall receyue the gifte of the holy ghoſt. For the promyſe was made to you and to your children, and to all that are a farre of, euen as many as the Lorde our God ſhall call. And with many other woordes bare he witneſſe, and exhorted them, ſaying: Saue your ſelues from this vntoward generacion. Then they that gladly receyued his preaching, were baptized: and the ſame daye, there were added vnto them, about three thouſande ſoules.

This tale of Peters made the hearers thereof ſore afrayed. For they wer priuie to their owne doynges, howe they had cryed out vpon Pilate, crucifye hym, crucifye hym, crucifye hym: and perceyued by reaſon of the prophecie, howe he was made on the ryghte hande of hys father, copartener of hys kingdom, vntill all his enemies were broughte vnder his foteſtoole. Whō they had put to deathe, beyng as he was vnto them beneficiall, of the ſame nowe, ſence he is cum vnto his reigne, were they afrayed, leſte he would take vengeaunce vpon them. This is a beginnyng to a mannes ſaluacion, to knowleage his faulte, and to feare the payne deſerued for the ſame. Therfore they beyng than pricked in conſcience, ſayde to Peter, and to the reſte of the apoſtles: what muſt we de, welbeloued brethern? It is wel, whā a man feling hymſelfe of a giltie conſcience, deſpaireth not, but enſearcheth for remedye. Nowe what doeth Peter in thys caſe, who repreſented a ſobre and a meke ſhepeherde? he exerciſeth no tyranny amongeſt thē with reprocheful checkes, he heapeth not together theyr faultes, he putteth not them abacke with a delay, he willeth them not to kill beaſtes for ſacrifice, but declareth to the ſorowfull hertes, a remedy euen at hande putting no difference bitwixt them that had crucifyed Jeſus, and thoſe which had not conſented to that wicked acte. For none of them all was cleane without ſinne. And therfore ſayeth he, doe ye repent your lyfe that is paſt, and let euerychone of you be baptiſed in water, in the name of Jeſus Chriſte: and for that benefites ſake, whiche he hath freely doen to vs, ye ſhall haue foregeuenes of all your ſinnes: and ſhal receaue after that ye be purely clenſed, the gift of the holy ghoſt, whiche ye here ſee ſhed on vs. Let none of you ponder & weigh his owne merites, for all that here is geuen is frely geuen, vpon this onely condicion, that ye beleue. Johels prophecy doeth ſpecially pertayn to you, and your children that come after you, whome he calleth ſonnes and doughters, whom he calleth ſeruauntes and handemaydes.

For the promyſe was made to you and to your children.

Beleue god that made you the promis, and ye ſhall frely receaue forthwith that is promiſed. Neyther doeth Johels promiſe in his prophecy pertayne to you alone, whiche are of the people of Iſraell, but to all the heathen alſo, whiche be far of both from al kinred with the Iſraelites, & far from knowleage of god, whomeuer our lord god ſhal of his merciful goodnes vouchesafe to call, to bee partakers with vs of this his gifte. And the ſame thyng hath the prophecy well declared, where it ſayeth: and whoſoeuer ſhall call vpon the name of the lorde, ſhalbe ſaued. Albeit eche man that ſayeth, Lorde, Lord, doeth not cal vpon the lord but he that putteth al his whole hope and truſte of ſaluacyon, in the mercyfulnes of the ſame lorde. Other prophetes alſo hath ſpoken of the ſame thyng, that the worde of the goſpel ſhoulde in time cumming ſpreade throughout the world. And beſides this, our maiſter Ieſus gaue vs a ſpeciall commaundement, that we ſhoulde firſt of all declare to you, this mercifull meſſage of peace and loue, and that we ſhoulde than afterward, call the gentiles to the ſame: For this calling cummeth not of mans deſeruinges, but of the fre bounteouſnes of god. In theſe wordes and others many mo, Peter bare witnes to them of Chriſte, bryngyng forthe to them, the prophetes ſayinges to teſtify the ſame, and conferring with them thoſe thynges, whiche had alredy than come to paſſe.

And with many other wordes bare he witneſſe, ⁊c.

And exhorted them, ſaying: Saue your ſelues from this vntoward generacion.

And beſide his teachinges, he exhorted them that he might the better pricke them forewarde whiche were of wauering mindes. Go to, he ſayeth, my brethren, embrace ye this ſo excellente bounteouſnes of god towardes you, ſo ready to mete you. Ye know what complaintes all the prophetes hath made of the ouerthwartenes, and ſtubbernes alſo, in this Iewiſhe nacion, whiche hath declared themſelues at all tymes, rebellyous to theyr lorde, and god: and to thoſe, whiche were ſent to them, his myniſters for theyr ſaluacion. Howe often times dyd they reſiſt Moſes: howe many prophetes haue they ſlayne: how ofte haue they prouoked god to angre with theyr miſcheuous dedes? Wherefore they be iuſtly named the houſe that maketh the lorde angry, and the vyne turned to bitternes, whiche yeldeth to his keper in ſtede of ſwete grapes, wylde vynes. Iohn the baptiſte lamented in them the ſame thyng: callyng them a progenie of ſerpentes. And our maiſter Ieſus complayned not a fewe times, of the ſelfe ſame thing, beyng offended with many of them, for theyr inuincible frowardeneſſe, who ſeyng did not ſee, and hearyng dyd not heare, and vnderſtanding did not vnderſtande. The holeſome doctryne for mans ſoule they deſpiſed, and all ſuche benefites as he wrought in man through hys miracles, they imputed to the ſpirite of Belzebub. Wherefore he called them a frowarde nacion, and harde or ill willed to beleue, and bewayling their ſtate, tolde them that they ſhoulde be deſtroyed: for why? they had beaten, killed, ſtoned, and crucifyed, all that were ſent from god. Draw your ſelfes a backe my brethren, and get ye away from the vengeaunce of god, whiche hangeth ouer your heades, caſte of all cankred frowardenes of the Iewiſh nacion, which, while they ſtande ſtifely in defēce of theyr owne Iuſtice, do wickedly rebell againſt the iuſtice of God. For ye haue by fayth and ſincere obedience, already for you prouided eternall ſaluacion. Thā ſhal ye finally be accoumpted the true Iſraelites, than ſhal ye be the very children of Abraham. Than ſhal ye be of yͤ right ſorte of Iewes, in dede, if ye will knowelage Ieſus, and recogniſe him for youre king.

Ridde your handes of this carnall generacion which woulde rather periſh for theyr incredulitie, than be ſaued. Be ye contented to be borne a new and tranſfourmed into a ſpiritual nació, and celeſtial, which by truſt in Ieſus is in waye of ſaluacion. Of this ſorte verely was the fiſhers eloquence which he piked not out of Retorical preceptes or rewlers, but receiued it frō heauē and therfore it was of muche more power ⁊ efficacie in his operacion. This was the ſame ſworde, that entreth through, euē to the diuiding of yͤ ſoule ⁊ the ſpirite, whoſe edge hath punched ⁊ ſtrikē the Iewes hertes. This was the firſt caſt and throw of his net, wherein the fiſher of mans ſoule, drew vp a great plenteous multitude. This was the ſeede of the goſpel, that ought to bee caſte euery where abrode, whiche (as Chriſte hath taught) falleth not downe into all mens hertes, and yet here it found forthwith good groũde, which brought forth fruite. For thã were baptiſed, and to the numbre of the diſciples (whiche were at that time very few) were increaſed and ioyned, almoſt thre thouſand moe. Theſe were the luckie firſt fruites that the goſpel brought forth for his reuenewes. The new teſtament agreeth in this point alſo with a figure of tholde: Moyſes commaunded a feaſt of the firſt fruites to be kept holy the fiftieth day after Eaſter. And here are conſecrated to the lord this fiftieth day, ẏ firſt fruites not of eares of corne, but of mens ſoules. For now through preaching of the goſpell, and fayth in the ſame, the water waſhed away all their ſinnes, and nowe was that heauenly ſpirite gredely receiued. Nowe marke, what doeth that ſpirite of god in them, truely he is not ydle, ſithen that he is like vnto the fyer. We are freely made cleane in ſoules as innocentes, we haue freely receiued of ẏ holy goſt his gift of grace. Now it reſteth for our parte to take hede, that we loſe not that vnaduiſedly, whiche god hath of his mercifull goodnes, frely geuen vs. Suche are the firſt beginninges of euangelicall religion, ſuche is, as a man would ſay, the childehood of our firſte regeneracion in Chriſt. All that we haue taught hitherto, is as it were milke for infauntes, we muſt procede further to whole ⁊ faſt meate. Preachers and ſuche as feede with the worde of god, ought to haue with them both kindes of meate euer redy at hande: For thus the lord commaunded them, go ye forth, he ſayeth, and teache all people, baptizing them, and teaching them to kepe all that I haue commaunded you. Teache them that muſte be chriſtened, the rudimentes and firſt beginninges of the goſpell, whiche rudimentes or principles, excepte a manne will beleue, hys Baptiſme is in vayne. Thoſe that bee alredy baptized, thus muſt ye teache, that they liue after my teachynges, procedyng alwayes to more perfeccion.

Then they that gladly receyued his preaching. &c.

The texte.

¶ And they continued in the apoſtles doctrine and felowſhip, and in breaking of bread, and in prayers. And feare came ouer euery ſoule, and many woonders and ſygnes were ſhewed by the apoſtles, at Ieruſalem. And all that beleued, kept them ſelues together, and had all thinges in common, and ſolde their poſſeſſions and goodes, and parted them to al men, as euery man had nede, and they continued dayly with one accorde in the temple, ⁊ brake bread from houſe to houſe, and did eate their meate together with gladnes and ſinglenes of herte, prayſing God, and had fauour with all the people. And the lorde added to the congregacion dayly, ſuche as ſhoulde be ſaued.

Than ſuch as kept themſelues in company with the diſciples, folowed on continually the apoſtles teachinges (for thereby came moſte profite) and lykewyſe continued ſtill in receyuing a token of a couenaunte, that ſhall neuer bee broken, which they called communion. That token of couenaunt whiche the lorde taught, and committed to vs of truſte, was doen in this maner.

In breaking of bread. &c.

The bread was brokẽ and dealed to euery man a pece therof, ⁊ they in their practiſing of this in a remembraunce of the lordes paſſion, gaue thankes to god for his bountifull goodnes, that had clenſed them from ſinne by the innocent bloud of his owne ſonne alone, ⁊ had choſen thẽ for the deathes ſake which he ſuffered on his parte vndeſerued, to enherite life euerlaſting. They offered vp alſo their prayers with clenes of herte, whoſe peticion was that the kingdome of Ieſus mighte bee made to ſpreade euery daye further abrode than other, that his glory might throughout all the worlde bee knowen, that his will euery where might bee folowed, that ſuche as had once

And in prayers.

profeſſed

And feare cam ouer euery ſoule.

profeſſed the fayth of the goſpell, might through the holy woorde, and grace celeſtiall, profit euery day, and procede better and better, and ſo might liue in concorde one with an other, eche one in peace with his brother, forgeuing all iniuries, if any faute were doen by mans frayltie, being at one with god, whiche is mercyfull to them that bee mercyfull to theyr neyghboure, and that they beeyng dayly ſtrengthned by the goodnes of god, myght ſtedfaſtly abyde all the aſſautes of Satan, vntill they might after long bickeryng with the ſayde Sathan, at laſte receiue eternall rewarde. Theſe were than the ſacrifices that chriſten men vſed. This wonderfull miracle of tongues, Peters exhortacion ſo liuely made, the ſodayn mutacion of ſo many men, ſo great puritie and clenneſſe of life of the ſame menne, wrought ſuche an effect in all theyr myndes, whiche were giltie and priuie to theyr owne offences, that they were ſore afrayde of ſome euell to come towarde them. For they ſawe playnely, that this thing was not broughte about by mannes conſpyracy, but by ſome celeſtiall power. And for becauſe thapoſtles did not alonely ſpeake in all mennes languages, but wrought alſo at Hieruſalem, many wonderfull miracles, at thinuocacion of Jeſus name, in healyng diſeaſes, in putting deuils to flight, in reiſing the dead to life. This trembling feare that they were in, encroched and grew ſtil more and more vpon theim. This was ſome beginning in the people towardes theyr amendement. But the celeſtiall ſpirite wrought in theyr hertes, whome ſecretly he inſpired, aboue all other thinges, in mutuall good will and concorde. For this truely is the very cogniſaunce that Jeſus woulde haue his diſciples knowen by.

And ſolde their poſſeſſiõs and goodes.

And as many as beleued the goſpell, aſſembled vnto a place ordinately together for theyr conſolacion, exhorting one an other in mutuall communycacions. They were than many in numbre and men of al ſortes were admitted, without accepcion of perſons, young, olde, menne, women, free, bonde, poore, and ryche. The loue of Chriſte beeyng planted in theyr hertes, dyd in ſo greate conformitie of myndes and mutuall concorde, knyt and ioyne together them al, being otherwiſe ſo ferre odde eche to other, that al thinges were common emõgeſt them, which is a thing ſeldome ſene, yea emong brethren that came al out of one belly. And to thintent that eche of them, might the better departe ſomewhat of that he had to an other, ſuche as had manoures of theyr owne, or other poſſeſſions, ſolde them, and of the money, or priſe thereof, made a common dole, as euery mannes nede required, ſo that neyther they wanted whiche had noughte of theyr owne, nor they had more than was ſufficient which before had muche in poſſeſſion. And ſo made they theyr dole, not as it were of theyr owne proper goodes, but as of thinges in common. For perfite charytie chalengeth no goodes as her owne, and emong them whiche bee all of one mynde, no man is accoumpted a lorde of his owne goodes, and where eche man is content with litel, there it will bee harde to find lacke of thinges neceſſary. But the diſtribucion of the common was made to euery man, according to his neceſſitie, and not to his ſenſualitie. The apoſtles preſcribed none of all theſe thynges for them to doe: but charitie did more among them without compulſion, than any lawe of Moyſes durſt require. And euery day wer they alſo in the temple, in muche vnitie of minde, ſtedfaſt in prayer, rendryng thankes to god, and exhorting theimſelues to gether, & entiſing other to that peace of cõſcience, which the goſpel requireth, all that euer they were hable to coumpace.

Moreouer whan they had thus ſpent the whole daye in ſuche godly exerciſes, they brake in euery houſe theyr breade, and eate theyr meate together, with ioy that herte cannot thinke, and eche one with other in perfecte clenlynes of herte, gaue prayſe to god, through whoſe goodnes they had gotten them ſo muche loue and fauour. They were in fauour and good eſtimacion with all the people. For who is he that woulde not loue ſuche perſons, that hurt no man, and be ready to do euery man good in whom alſo appered manyfeſtly ſo much godly power, ſo great ſobreneſſe and mekenes withall.

And brake bread from houſe to houſe. &c.

Here mayeſt thou well marke, Theophilus, howe the churche had at her beginning by reaſon of ioy in mens hertes and vnitee with all, luckie tokens well to proſper. There muſte nedes bee conformitee of mindes and vnitie, where that ſpirite is, whiche is the pacifyer of all troubleous hertes: there cannot be but ioy and gladnes, where is a cleane conſcience, without any diſtruſte of the promiſes, whiche are made in the goſpell. But as the biſhopes, Phariſees, Scribes and chiefe auncientes, or head men among the people, wer euery where alwayes redy to ſlea Jeſus: ſo here at the luckye begynnynges of thys young churche, no mencion is made of theim. No perſone was enforced to come to this felowſhip, no violente authoritie kept theym together in league. Suche as thither came, abode there ſtill with other of theyr owne ientle courage, and the lorde allured to theim, whom he had appoincted to bee ſaued, euery day more and more, whyle the ſmale muſterdſeede, was by litell and litell ſpringyng, whiche ſhoulde afterwarde ſpreade his braunches abrode, through al the worlde.

The.iii.Chapter.

¶ Peter and John went vp together into the temple, at the ninth houre of prayer. And a certayn man that was halte from his mothers wombe, was brought, whome they layd dayly at the gate of the temple, which is called beautifull, to aſke almes of them that entred into the temple. Whan he ſawe Peter and John, that they woulde into the temple, he deſired to receiue an almes. And Peter faſtened his eyes on hym with John, and ſayed: looke on vs. And he gaue hede vnto them, truſtyng to receyue ſome thing of theym. Then ſayed Peter: Siluer and golde haue I none: But ſuch as I haue I geue thee. In the name of Jeſus Chriſt of Nazareth, ryſe and walke. And he toke him by the right hande and lifted him vp: And immediatly his feete and ancle bones receiued ſtrengthe. And he ſprang, ſtode, and walked, and entred with them into the temple, walking and leaping, and prayſing God.

The texte.

Peter and John wente vp together in company with other into the temple, about the ninth houre of the daye, beeyng than farre ouerpaſte, at whiche houre, they, wheras other bee woonte to playe the drounkardes, or els to ſlepe, had accuſtomed themſelues dayly to deuout prayer, faſting vntill it were euentide. Theſe two went forth, the piers of thapoſtles, without trapped horſes, or barred mules, without any princely garde, but heare what pompe they vſed. There ſate before the temple gate a begger well knowen emong the people, which had been euer lame from the firſte houre of his birthe, and ſo weake a body withall, that he was borne all a long of porters. Many one, as it chaunced, fared the better by his miſery.

Whan he ſawe Peter & John. &c.

In yͤ name of Jeſus Chriſte of Nazareth, ariſe and walke.

For euery day layed they him foorth for theyr owne aduauntage, at the temple gate, whiche the vulgare people called beautifull (for that was moſte haunted) to thintent that he ſhoulde there aſke, as in a place moſte frequented, mennes almes, whiche went into the temple. Beggery is not without hys ſhyfte, it knoweth that thoſe whiche enter into the temple, are than eyther diſpoſed to geue with better will theyr almes, or els woulde appeare to the people ſo diſpoſed. Whan he had once perceiued that Peter & John, whom their companie whiche folowed them declared to bee of ſome eſtimacion, and they theymſelues in countenaunce ſeemed to bee liberall, woulde into the temple, he aſked of theim an almes. Here gaue the holy goſte priuie warning to thapoſtles, that it was than a time conuenient to worke a myracle. Than Peter and John alſo, ſtedfaſtely behelde the ſame creple, and ſayed: looke on vs. The begger beyng at the ſight and coumfortable voice of theym, quicker in ſpiryte and of better cheare, eyed theym well, hopyng ſhortly ſome thing to receiue of them. Money he craued, for money he loked, as for the good diſpoſicion of his limmes, he durſt not once aſke. For why: he thought them not hable to geue it. And yet for all that, his herte gaue him that ſome goodneſſe ſhoulde happen he wiſt not what. Than Peter ſet forth hymſelfe ſtoutely in wordes, whiche were full well ſeemyng to Chriſtes highe vicare to ſpeake, and ſayd: ſyluer and golde whiche thou lookeſte for, haue I none. What is here ready at hande not of myne owne, but of the bounteouſeneſſe of god, whiche thou dooeſte rather lacke, that geue I thee. In the name of Jeſus Chriſte of Nazareth ryſe vp and walke. And with that he tooke the creple by the righte hande, and reyſed hym vp. And immediately without any delay, his feete and ancle bones were made ſtrong, in ſuche ſorte that he might ariſe without peyne or difficultie, yea and leape, ſtande, and walke, whyther euer he woulde. But he, as one ryghte gladde in herte of ſuche a benefite vnlooked for, wente with thapoſtles together into the temple, walkyng cherefully and leapyng for ioy and reioyſyng, and geuyng laude and prayſe to god, of whome he knewe that this his benyfite of healthe had proceded. To hyde the benefites of God, is the condicion of an vnthankefull perſone: to aſcribe the ſame to manne is a poynt of muche vngodlyneſſe.

The texte.

And all the people ſawe him walke and prayſe God. And they knewe him, that it was he whiche ſate and begged at the beautifull gate of the temple. And they woondered, and wer ſore aſtonied at that, which had happened vnto him. And as the halte whiche was healed, helde Peter and John, all the people ran amaſed vnto them, in the porche, that is called Salomons.

All the people, that was in the temple, whiche were in numbre very many, behelde the manne that was wont to bee caried with porters, than walking on foote cherefully, & rendring praiſe to god. And eche man knew him to bee the ſelfe ſame perſon, that was wunt to ſit at the beautiful gate a begging. They behelde him ſodainly chaunged. They hearde him geuing God thankes. Wherupon all they wer greately diſmayed, and ſodaynly ſtriken with no litle wondre. But after that they ſawe Peter and John, which than were knowen with many, for the chiefe emong all the apoſtles, (for he that was lame kept himſelfe on their partie, and blaſed abrode how it chaunced him to come to health by their meanes) the whole aſſembly of all the people made ſtreight towardes them. Than were they in the porche, which is called

Salomons porch, where Ieſus the trew Salomon, was woont to bee, and where he had been woonte ofte tymes to diſpute with the Phariſees. The ſtraungeneſſe of the thing abated all theyr courages.

The texte

Whan Peter ſawe that, he aunſwered vnto the people: Ye men of Iſraell, why meruayle ye at this? or why looke ye ſo on vs, as though by our owne power & ſtrength we had made this man go? The god of Abraham, and of Iſaac, and of Iacob, the God of your fathers hath glorified his ſonne Ieſus whom ye deliuered, and denied in preſence of Pilate, when he iudged him to be looſed. But ye denied the holy and iuſt, and deſired a murderer to bee geuen you, and kylled the lorde of life, whome God hath rayſed from death, of the which we are witneſſes. And his name thorow the fayth of his name, hath made this man ſound whom ye ſee and know. And the fayth which is by him, hath geuen to him this health, in the preſence of you all.

Whan Peter ſaw the faſte gathering together of the people, and knewe righte well the cauſe therof, he beganne in this manner to vtter agayne his minde to them, and ſayed: ye men of Iſrael, why doe ye ſo much merueyle at this matter, as though it wer a ſeldome thing with you, and long out of vſe to ſee miracles: or lyke as if ye had not ſeen heretofore in times paſte, greater thinges and more to merueyle at than this? But why doe ye beholde vs, as though it had by our owne power, or deſeruing be brought to paſſe, that this lame criple, a manne well knowen emong you, doeth now walke? It is not mans practice whiche here is done, neyther is it a new thyng, whiche ye doe ſee that heretofore hath not been ſpoken of, but ſuch a thing that god long a goe promiſed by your prophetes. Reuerently ye doe worſhip the god of Abraham, the god of Iſaac, and the god of Iacob, and ye auaunt your ſelfes in that ye haue theym as your chiefe fathers, and firſte beginners of your aunceſtry, but the very ſonne of this ſame god, whom the chiefe fathers of your aunceſtry hath wurſhipped, beyng ſente to you for your ſaluacion, poore and ſimple to loke vpon, to thintente that you ſhoulde make the more of him, as a familiare perſon like to one of you: ye haue brought to extreme vilanny and reproche. Notwithſtanding the ſelfe ſame god hath by his infinite might and power, aduaunced his ſonne to high renoume and glory, one whome man of malice hath ouerthrowen, and god hath in this fact, like as he hath alſo many other wayes, wroughte by him miracles out of numbre, before your yes, and taught you doctrine from heauẽ. But ye neuer a deale the better for al ſuch benefites, deliuered him at the laſt, after many reprochfull iniuries, into the handes of the wicked, to thintent he ſhoulde be ſlayne, yea and where as Pilate a Panim, a man both without knowleage of your lawe, and of no kinred with your forefathers, woulde haue giuen ſentence of him as of your king, as of a bleſſed perſon & innocẽt for his deliueraunce, yee which ought by reaſon of that knowlage ye had of prophecies, to recognise hym, haue ſtyfely denyed hym, and openly, in the preſidentes hyghe hall of iudgemente, ſaying: we haue no kinge but Ceaſar. And in ſuche a cruell rage ye were of rancour againſte hym and hatred, that liefer had ye to haue Barrabas, that notable thefe and ſedicious perſon pardoned at your requeſt, whiche had deſpatched other of their liues, than to haue Ieſus ſaued, who broughte with hym lyfe for all menne. For a murtherers lyfe, ye obtained pardon, but for the authoure of euerlaſting lyfe, ye procured deathe. Neuertheleſſe, God hys father, the authoure and maker of all lyfe, hathe rayſed hym whome ye haue ſlayne, from the dead to life to lyfe agayne, and liberally hath rewarded hym with lyfe that neuer ſhall haue ende. To the which thing beare we witnes, vnto whom he himſelfe, after he was reuiued, eftſones playnely appered for vs to beholde, for vs to heare, and handle, whom we behelde alſo goyng vp to heauen. He came firſt to you in a pore and ſimple aray, which he was contented to take vpon him for all your ſakes, but now is he by his father aduaunced to glory, and putteth forth his power and ſtrength by vs, which be nought els but witneſſes to the thinges, which we haue ſeen and hearde. And for that truſt and affyaunce which we haue in his name, this man, whom you ſee walke, borne, as ye will knowe, bothe halte and lame, almightye god hath reſtored to hys perfit limmes agayne. No prayſe herein are we worthy to haue, neyther are we through oure merytes, the cauſe thereof, neyther he that is reſtored, but god the father, as I ſayd, would haue his ſonnes name magnifyed with all men, in the whiche name his pleaſure is, that all people ſhould put their full truſt, and hope of health vniuerſall: by this aſſured truſt and confidence, is this man, which hath been euer weake, from the firſt houre of his birth, perfectly now, as ye all do ſee, in al his limmes reſtored. Theſe be euident argumentes, not alonely to proue ẏ he is on liue, whom ye ſuppoſe to be dead, but to declare alſo that all mennes hope of ſaluacion, is to be put in him alone.

Of ẏ which we are witneſſes.

The texte.

And now brethren, I wot that through ignoraunce ye did it, as did alſo your rewlers. But God (which before had ſhewed by the mouthes of all his prophetes howe that Chriſte ſhoulde ſuffre) hath in this wiſe fulfilled. Repent you therfore, and conuerte, that your ſinnes may be doen away, whan the time of refreſhyng cummeth, whiche we ſhall haue of the preſence of the lorde, and when God ſhall ſende him, whiche before was preached vnto you, euen Ieſus Chriſte, whiche muſte receyue heauen vntyll the tyme, that all thynges, whiche God hath ſpoken by the mouthe of all hys prophetes ſence the world began, bee reſtored agayne.

And cauſe there is none at al, my brethren why ye ſhould deſpaire, for it hath thus come to paſſe according to the will of God and his ſufferaunce. Your offence herein and treſpaſe is partely excuſed by mans ignoraunce. For his feble and weake body was a lette to you and impedimente, to know his diuine power, which diuine and godly power, no not your rewlers them ſelfes knewe perfectly. Whiche thing in him, if they had knowen readily, neuer would they haue been in minde to crucify the Prince of glory.

But ſo was it expedient for mans ſaluacion, ſo had god determined before the beginning, ſo had he before ſhewed by the mouth of all his Prophetes, that Meſſias, whome he woulde ſende fynallye to redeme you, ſhoulde ſuffer death. Now is god no lyer: whome he promiſed to ſend, the ſame perſon hath he ſent: whom he would haue ſlayn, euen ſo, as he would haue it, is he ſlayne. This ſacrifice woulde he haue offered vp to ſatiſfy for the ſinnes of all the world, by you was this ſacrifice offered, not without blame to you, but ſuche as ye ſhall haue forgyueneſſe of, if ye repente that ye haue dooen amiſſe. And ſo ſhall it come to paſſe, that your offence, which you committed to the weale of all men, ſhall turne to your ſingular wealthe alſo.

For your pardon is eaſy to come by and redy at hand. Only be you aſhamed of your euill doinges and ſorowful, not alonely for this fact, but for al other, and ſee that you turne to a new life: openly confeſſe that Ieſus, whom ye before haue denied, is king and rewler ouer all: whome ye haue to death condemned, as a perſon giltie, now doe ye acknowledge to be the very fountain and giuer of al innocency, and whom ye haue violently put to death, beleue ye to be the author of immortall lyfe. Now is the time of pardon for ſinne, haſte you this meane while to penaunce, and you ſhall fynde mercifulnes, that whan he ſhall come eſteſons to iudge the quicke and the dead on high aboue in the cloudes, whome his father once ſent ſimple ⁊ poore for your ſakes, ye may be able conſtauntly to abide his preſence, whiche ſhall be terrible to them, and intollerable, whiche hath not be penitent. But ſuche as for this meane ſpace doe beleue in Ieſus name, whome the prophetes hath many yeres a go publiſhed to you, and whom we alſo accordyng to theyr prophecies, beare witnes of, and ſubmit theimſelfes to hym by faith, puttyng theyr ſinne away by penaunce, ſhall finde there with the righteous iudge, (who hath promiſed to all menne for fayth in him, and repentaunce of ſinne euerlaſting health) refreſhing. All thoſe thinges are come hitherto well to paſſe, whiche, as the prophetes hath heretofore tolde, were for to bee dooen and perfourmed. And it is not to bee doubted but God will perfourme al the reſt alſo, which he hath promiſed as faythfully. Ieſus Chriſt ſhal come agayne, but by and by ſhall not he come agayne. For the goſpell and cherefull tidinges from god muſt be preached ouer all the worlde before his cumming: In the meane while liueth he in all glory, ſitteth and reigneth in high heauens aboue, vntil that preſcript time, wherof the Prophetes, Iohel hath ſpoken and Malachie, whan all thinges ſhall come by reſtitucion againe and be made vp, and all at a poynte perfectly finiſhed whiche god hath ſpoken of, by the mouth of all his holy Prophetes, as many as hath been ſince the beginning of the world. For of this one perſone haue al they prophecied.

Whan the tyme of refreſhing cometh.

Moſes truely ſayed vnto the fathers: a Prophete ſhal the lorde your God rayſe vp to you, euen of your brethren lyke vnto me: him ſhall ye heare, in all thynges whatſoeuer he ſhall ſay vnto you. For the time ſhall come, that euery ſoule which wil not heare that ſame Prophete, ſhalbe deſtroyed from emong the people. All the Prophetes alſo from Samuell and thence foorth (as many as haue ſpoken) haue in likewiſe tolde of theſe dayes.

The texte.

Moſes is with you of autoritie moſt auncient, for vnder his proteccion, as vnder your chiefe guide and capitain, ye left Egipt, ye traueled through wilderneſſe, ye receiued the lawe, but yet a promiſe made he to you of thys Ieſus of Nazareth whome ye haue ſlayne, ſpeakyng after this maner to the fathers in hys booke of Deuteronomii: a prophete ſhall the lorde your god reyſe vp vnto you, euen from emong your brethren, lyke vnto me: him ſhall ye heare, in all that he ſhall ſaye vnto you. And it ſhall come to paſſe, that what ſoule ſoeuer ſhall not heare that prophete, ſhall be deſtroyed from emong the people. Now dooe ye acknowelage this prophecy of Moſes, recogniſe ye the true Moſes, knowledge ye that Ieſus Chriſte was borne of Dauids linage, of the trybe of Iuda, in the Citie of Bethelem, according to the prophetes ſayinges. By this your guide ⁊ captaine, god calleth you out of bondage, to that libertie which alway ſhall endure: by this capitayn hath he diſcloſed a new law ſupernal ⁊ euangelicall, and by this perſone he offereth remiſſion of all ſynnes and lyfe euerlaſtyng. Moſes woulde that all men ſhould heare hym: eche man heareth, that in him beleueth. What perſon ſoeuer ſhal beleue in him ſhal be ſaued, who that refuſeth to beleue, ſhalbe baniſhed out of the feloweſhip, ⁊ out of the name of the Iſraelites, ⁊ ſhal periſhe without all recouery. For without faith in Ieſus Chryſte, no hope there is of ſaluacion.

If you geue faythe to Moſes, than muſte ye hartely loue Jeſus, whome he hath ſo highly commended to you in his prophecy. Neyther hath Moſes alone thus prophecied of Jeſus, but al the Prophetes alſo, from Samuels tyme vntill John the baptiſt, hath prophecied, deſcribing his natiuitie, doctrine, myracles, punyſhmentes, infamie, death on the croſſe, hys burying, and reſurreccion, his goyng vp to heauen, and the ſending forth of the holy goſte, vpon all that beleueth, whiche thinges euery one are euidently come to paſſe, the ſpreading of the ghoſpell ouer all the worlde abrode, and the glorious cumming of the lorde agayne at the ende of the worlde.

The texte. Ye are the children of the Prophetes, and of the couenaunt whiche God made vnto oure fathers, ſaying to Abraham: Euen in thy ſede ſhall all the kinreds of the yerth be bleſſed: Firſt whan God had reiſed vp his ſonne Jeſus vnto you, he ſent him to bleſſe you, that euery one of you ſhould turne from his wickedneſſe.

But if that ye in very dede be the prophetes children, wherof ye auaunte your ſelfes not without a cauſe, haue ye than no diſtruſte in their promiſes: yf ye be the children of the patriarches, whiche wer the chiefe fathers of all your aunceſtry, vnderſtande ye and perceiue that to you perteyneth the couenaunt and promiſe that god made to Abraham, ſaying: thorow thy ſede ſhall all the nacions of the worlde be bleſſed. This bleſſing perfourmed not he in Iſaac for he is dead, and to life is not he come againe, but in Jeſus of Nazareth, whom Iſaac in figure repreſented, offring himſelfe vp in ſacrifice willingly, like as Chriſte obeying his father, was offred as a ſacrifyce on the croſſe. This is that ſeede of Abraham, wherby ſhall not onely all Iſraelites, but all nacions alſo of the worlde, if they beleue the goſpel, be deliuered of the curſe whiche is due for ſinne, and obteyne therwithal this bleſſing, that after they haue once receyued the holy ghoſte they may bee called the children of the liuing God. Wherfore the promiſe that god made vnto Abraham, perteyneth vndoubtedly to all nacions of the worlde, yet that notwithſtanding his pleaſure was to haue you thus honourably preferred, that his promiſe ſhould firſte of all bee profered to you, and that he would according to Moſes prophecie, rayſe one vp of your nacion and ſend to you no meane prophet, but his owne onely ſonne Jeſus, that ſhoulde diſcloſe this bleſſing, whiche god promiſed to Abraham. This is than that bleſſing that euery perſon obeying the woorde of the ghoſpell, maye vtterly forſake all vice and naughty liuyng, and frankely confeſſe Jeſus to bee the author of mannes ſaluacion.

The.iiii.Chapter.

The texte. ¶ As they ſpake vnto the people, the prieſtes and the rulers of the temple, and the Sadduceis, came vpon them, takyng it greuouſly, that they taught the people, and preached in Jeſus, the reſurreccion from death. And they laied handes on them, and put them in hold vntyll the next daye: for it was nowe euentyde, howbeit many of them which hearde the woordes, beleued: and the noumbre of the men was about fyue thouſande.

Vhyle Peter that heauenly Oratour, and Iohn his felow in office with hym, were occupyed in theſe and ſuche other Oracions, exhortyng the people to embrace the goſpell, without colour of flattery towarde any manne, enducyng them to the knowledge of the trueth by witnes of Prophetes, ſometymes makyng theim afrayed with dreadfulnes of the great Iudgement that was to come, eftſones appeaſyng them, and pleaſauntly intreatyng, by meanes of an eaſy waie to come by pardon, euen than ready at hande, and for the certayntie that was in the promiſe of theyr ſaluacion, ſodaynly there came vpon theim the prieſtes, and rewlers of the temple, accompanyed alſo with Sadduces, who cauſed them to breake of in the myddes theyr holſome communicacion. The prieſtes and rulers felt themſelues in this poynte agreued, that men of the laitie, vnlearned, ſhould beare rule in the temple, and teach the people, where none els ought to ſpeake but doctours of the lawe, Phariſeis, and Scribes, and in that alſo they were offended, that ſo honourably thei ſpake of Ieſus, whom they for a giltye perſon had put to death, whoſe name to aboliſhe, was theyr earneſt deſyre and ſtudy. But of all other thynges, that ſet the Sadduces on fyre agaynſt the apoſtles, becauſe they ſticked not openly to publiſhe that Ieſus was riſen from death to lyfe, and to promiſe, that all men thorowe him, ſhould ryſe agayne. For the Sadduces beleue nother aungell to be, nor ſoule on lyue, after they be once ſeparate from the body. Wherfore they coulde in no wyſe abyde any rehearſall of reſurreccion. Here doeth nowe the wicked buſſhoppes eftſones make aſſault againſt the goſpel, which thyng Ieſus had tolde before to his diſciples ſhould come to paſſe. But lyke as mannes malice, the more it wraſtled and ſtroue agaynſte Chriſte, the more it ſet forth his glorye and renowme: euen ſo the more they dyd rebell agaynſt the preachers of his goſpell, the more vehemently braſt out the ſtrength therof and vertue. But nowe what do they? They reaſon not with the apoſtles, but laye faſt handes vpon them, furth awaye they hale them to pryſon for a tyme, that they might be furth cummyng the nexte morowe. For than was euentyde at hande. The cruell and miſcheuouſe prieſtes were ready in will euen there furthwith to haue ſlayne Ieſus diſciples, but for feare on the other parte of the people, they ſtayghed theyr handes, and imagined the meane time ſome coulourable pretence of that curſed acte, that they myght appeare to bryng about theyr pretenſed purpoſe, lawfully. But as theyr malyce coulde naught preuayle agaynſte Chriſte, vntyll the tyme was come that he himſelfe was contented to dye, ſo in lyke maner was theyr conſpiracie nought able to doe againſte Chriſtes diſciples, before the day came that the father of heauen had preſcribed to eche of them. For Chriſtes power was with his Apoſtles. And yet was not that ſermon whiche theſe twoo Apoſtles made, (though it were interrupted by the prieſtes,) without condigne frute. For many that heard the Apoſtles preache, were therby perſwaded to beleue.

And preached in Ieſus the reſurreccion frō death.

Than was the nette encreaſed, the litle grayne of Muſtarde ſede was ſtretched out in the bredth, the leuen of the ghoſpell ſcattered abrode his vertue, in ſondry partes. For the faythfull at that tyme amounted to the nombre of fiue thouſande men. Note that the ghoſpell is a thyng accepted commonly and fauoured of the meane people, ſeldome doeth the nobles of the worlde, well agree with it. Note alſo the ſucceſſe of the goſpell. The chiefe of all and capitaines moſte excellent, are led to priſon. Neither ſtryued they agayne their guydes, nor any trouble made the people therat, whiche were taught nought els, but to obey Chriſte, and to put theyr truſt in hym.

The texte.

¶ And it chaunced on the morowe, that theyr rulers and elders and ſcribes (and Annas the chiefe prieſte, and Cayphas and Iohn, and Alexander, & as many as were of the kynred of the high prieſtes) gathered together at Ieruſalem. And whan they had ſette them before them, they aſked, by what power, or in what name haue ye done this?

On the morowe, the wicked counſell aſſembled together, no where in one conſent of myndes, but to put Ieſus to death, and the trueth to oppreſſe. The prieſtes and temple rulers, the elders and auncientes of the people, with the Scribes of Hieruſalem, aſſembled in one place together . Beſydes theſe, came Annas thyther, the high byſhop, and Cayphas in one confederacie with him, by reaſon of aliaunce : moreouer Iohn and Alexandre, the chiefe at that tyme emong the prieſtes. And fynally, as many as were of the prieſtes kinred, emong whom the higher that eche manne was at that tyme in authoritie, the more was he miſchieuous. But well it doeth appeare of this theyr buſy and paynfull diligence, that it was no common or ſmalle matter, whiche they ſo carefully labored to ſtente . For what ſhould the matter meane that all they ſhould bee afrayed of a fewe perſons, men vnknowen, out of reputacion, vnlearned, yea the diſciples of a condemned perſone, whiche was crucified? But foorthe were brought bothe Peter and Iohn, and for giltie perſons, before them were they preſented. What ſimple perſone and vnlearned, would not be abaſhed at the ſight of ſo great an aſſemblie and in autoritie ſo honourable? firſt ſat downe the ſtoute ſtately biſhoppes and prieſtes, with them the heade men of theyr religyon: than next to them the rewlers of the temple, afterward the elders among the people, eche thyng there was doen with ſolemne authoritie . Euen than conſidered the apoſtles with themſelues, the cruell and vnryghteous iudgementes that they had vſed towarde theyr maiſter Ieſus. And yet for all that, ſtode they in countenaunce cleare and vndiſmayed. Theyr Lorde vndoubtedly and theyr maiſter Ieſus, had tolde them before that all theſe thynges ſhould betyde them, and had armed theyr myndes ſtowtely to ſtande agaynſt ſuche caſuall aduerſitie. Here agayne marke me well an example of that iudgemente, that Ieſus himſelfe was condemned by. Vpon the demaunde of a queſtion, was Chriſte taken. And here likewyſe enquired they, as concernyng the creple that was healed : by what authoritie, or in whoſe name doe ye this? This queſtion myght they haue aſked in the temple, before they brought them to pryſon, this thyng myght they haue learned as the people dyd: for Peter declared the cauſe of this facte euydently. But liefer had they to pyke a quarell with theim . And as for the trueth, afterwarde paſſed they nothyng vpon: but ſought occaſion to wreke them diſpleaſure. A token this was, that theyr ordre of prieſthood ſhould within a ſhorte whyle haue an ende, ſeyng that they, both faultie and vicious, had nought els to defende their authoritie, but counſelles of conſpiracie, pryſons, and ſoondrye kyndes of death.

And whan they had ſet them before them they aſked, by what power, or in what name haue ye doen this?

The texte.

¶ Than Peter full of the holy goſt, ſayed vnto theym: Ye rewlers of the people, and elders of Iſraell, yf we this day bee examined of the good dede that we haue doen to the ſicke man, by what meanes he is made whole: Be it knowen vnto you al, and to al the people of Iſrael, that by the name of Jeſus Chriſt of Nazareth, whome ye crucified, whom God rayſed agayne from death: euen by him, doeth this man here ſtand preſente before you, whole. This is the ſtone whiche was caſte aſyde of you builders, whiche is become the chiefe of the corner. Neyther is there ſaluacion in any other. For among men vnder heauen, there is geuen none other name, wherin we muſte be ſaued.

Nowe what doeth Peter in this caſe, he that thryſe before with an othe denyed his mayſter, at the threatninges of a litle poore wenche, being ſeruaũt? Doeth he tremble for feare? Is he, as one that lacketh his ryght wyttes, diſmaied? Or cannot he ſpake? No none of all theſe. What than? he vndoubtedly was framed after an other ſorte. For whyle Peter lyued after his owne will and phantaſie, he ſticked not to crake ⁊ promiſe of himſelfe veray largely, and ſhortely after renyeth he awaye, and falſlye forſwereth hymſelfe, all promiſes whiche he before had vnaduiſedly made, cleane forgotten: but in this place conſtantly, as one repleniſhed with the holy ghoſt reaſoned he his cauſe, without any deliberacion, fully to an ende: temperyng his tale with woondrefull wyſedome, in ſuche ſorte, that neither his free talke was to any man reprochefull, neyther of his ſofte and ientle ſpeache appered any feare to bee in hym or flattery, but his endeuour was with all his well decked eloquence, this to perſwade, that Jeſus was the authour of mannes ſaluacion.

Than Peters woordes that he ſpake to them, were theſe: ye that are prynces, the Rulers of the people, and elders, gyue eare vnto me: trewly muche maruell had I wherfore and why we were commaunded to pryſon, ſeing that we knowe of none haynouſe cryme that we committed, and becauſe prynces are not wonte to impryſon men, but for theyr wicked doynges. Nowe yf ye haue no cryme, as I can heare, to bring in agaynſt vs, neyther any miſcheuous dede to laye to our charge, but that ye will examyne vs of a good turne which this man hath gotten being now whole and ſounde, who was before weake, and ſhronke together, I will not ſtycke to declare to you the cauſe ⁊ manner thereof. For it belongeth to our office gently to make accoumpte or declaracion of Chriſtes fayth, to all that be deſyrouſe to learne. Wherefore, be ye all well aſſured of this, not onely ye that are the chiefe and head menne, but all ye alſo which be the commons of Iſrael, (for the doctrine that we teache pertayneth to all mennes ſaluacion, whether they be prynces, and of the nobilitie, or els of the comminaltie,) that this man, whome ye ſee ſtande by vs in lymmes both whole and ſounde, who was wonte before, as it is not vnknowen to you, to be caryed of porters, nowe hath obtayned this benefite of health, neyther by magikes art, nor by mans power, neyther yet through our deſeruynges, but by inuocacion of yͤ Lord Jeſus Chriſt of Nazareth, whom ye, but few daies agoe, vpon ſentence gyuen of Ponce Pilate, nayled faſt vpon the croſſe. But God hath rayſed hym from death, and freely geuen him rule ouer all, in lyfe euerlaſtyng. Therfore the ſtrength ⁊ vertue of his name, worketh nowe effectually the ſame thyng in healing menne and ſauing them, that he himſelfe was wunte here on yearth, to woorke. No doubt, this is it, that the Prophete Dauid heretofore ſpake in his pſalme of a ſtone that man ſhould reiecte, but God ſhould ſee it highly exalted. This Jeſus of Nazareth is the very ſame ſtone, whiche ye in buyldyng of your Synagogue, refuſed. From the whiche buyldyng ye threwe hym awaye, as an outcaſte, but God hath made him the head corner ſtone, to holde ſtreight together, by his diuine ſtrength and power, the whole churche, whiche is for to be ſette vp and builded, both of Jewes and Gentiles. For this perſons ſake, our father of heauen profereth all men ſaluacion, and there is no hope at all for any manne to be ſaued, but throwe Jeſus. I knowe well that Moyſes, the patriarches, and prophetes, are in holy and auncient authoritie with you. But ſo was it thought good to the father of heauen, that his ſonne alone ſhould woorke all mennes ſaluacion, whereof he would him to be called Jeſus. Any other name haue not we already vnder heauen, nor in tyme to come ſhall haue, wher by we muſt be ſaued. Than haue ye no cauſe to meruayle that this creple was hable ſo muche to obtayne, at thinuocacion of this name, ſeyng that he hath worthely merited and deſerued health euerlaſtyng, for all perſones that calleth vpon him.

The texte. Whan they ſawe the boldeneſſe of Peter and John, and vnderſtoode that they were vnlearned and lay men, they marueyled, and they knewe them, that they had been with Jeſu: and beholdyng alſo the man (whiche was healed) ſtandyng by them, they coulde not ſaye againſt it: but commaunded them to goe aſyde out of the counſell, and counſelled among themſelues, ſaying: what ſhall we do to theſe men? For a manifeſt ſigne is doen by them, and is openly knowen to al them that dwell in Jeruſalem, and we cannot deny it. But that it be noyſed no farther abrode among the people, let vs threaten ⁊ charge them, that they ſpeake hence forth to no man in this name,

Whan Peter had ſpoken theſe woordes, as many as were in that counſell, beholdyng both in Peter and Jhon, free courage and ſtedfaſtnes of mynde, whiche appered in their very countenaunce: and perceyuyng alſo, that they were of the comens, men vnlearned, wundered greatly wherupon they ſhould beare themſelues ſo bolde, howe they came by ſuche eloquence, and ſo perfite vnderſtanding of the Prophetes. In concluſiõ, they came into remembraunce of them, howe they had kepte company with Jeſus, whome they themſelues knew certaynly to be ſlayne of enuy. They were in a great perplexitie, by reaſon that they, being of the baſe ſorte of men, and vnlearned, were ſo bolde ſpirited, ⁊ ſo free of tong and liberall, who neither for the deadly paynes whiche their maiſter ſuffred, neither for the honour ⁊ authoritie of ſo famous aſſembly, were troubled any thyng at all in minde. They behelde the man hymſelfe preſent, well knowen with al the people, who being borne notably lame, than might walke cherefully. Sodaynly was this myracle wrought, not in any ſecrete place, but before the temple doore, not by magikes arte, but at the inuocacion of Jeſus name, whom they ſuppoſed deade. The facte was ſo euident, that they could not well deny it. And occaſion had they none to finde faulte with them. For what is more worthy the fauorable reporte of many, than to make a wretched lame creature whole without rewarde. None aunſwere therfore make they to yͤ apoſtles, for nought had thei to aunſwere, as for that whiche was already done, they coulde not diſproue, and to allowe the ſame, they would not. Wherfore vpon commaundement geuen to the apoſtles, that they with the healed perſon alſo, ſhould departe out of their aſſembly, they fell in conſultacion, and layed their heades together, ſaying: what ſhall we doe with theſe men although but rude and raſcall: for why? This notable miracle which was ſet forth by them, is better knowen with all that dwell in Ieruſalem, then we ſhalbe hable to diſafirme. If we deny the facte, we ſhall gaine vs nought els therby, but ſhame, and diſhoneſtie: yf we condemne and punyſhe them, we ſhall ſeme voyde of all mercye, and cleane without iuſtice, and the more ſhall we ſtyrre vp the people agaynſt vs. There is none other counſell for vs to take, but ſome more quiet waye muſte we folowe, and prouide that this euill (howe ſoeuer it hath ſprong) creape no further abrode, neyther bee publiſhed among the people. For all ſuche maner ſores, or poyntes of infecciō, whan they are once ſprong in a cominaltie, be wonte, yf a man vexe and anger them, to waxe ſtronger, and with a violent rage further to go abrode, than yf they were made light of.

It ſemeth therfore a good waye for vs, to holde of our handes from them, but let vs make them afrayde with ſharpe and cruell threatnynges, that they make from henceforth no mencion of Ieſus name to no manne on lyue, whether he be Iewe, or of any other nacion. This theyr coūſell, which was as folyſhe as myght be ſpoken, pleaſed all the whole aſſembly, and euery man with one aſſent, agreed therto. For than had they perceiued that the apoſtles were valiaunt of courage, and would not alter or chaunge theyr mindes. Thei perceyued lykewyſe, that this miracle was not vnknowen to all the people, they were not to learne that Ieſus name was with them of no ſmall efficacie, and for mans health a preſent remedy. Howe could they than for ſhame cōmaund, or what hope had they to haue that name kepte vnder, ſpecially ſeyng they myght thorowe the ſelfeſame name, attayne vnto eternall ſaluacion? Suche verely are the counſels of prynces, of Byſſhoppes, prieſtes and of other the chiefe of the cominaltie, as ofte as they gather theyr aſſemblies together, by policie of mannes witte. Sometyme there be amonges them, whiche canne playnly ſee what doeth well agree with good reaſon, but yet they perceyue in folowyng of the ſame, ſome loſſe ſhould enſue of their renowme, decaye of riches, or ſome other ſuche lyke incommoditie.

Let vs threaten and charge them. &c.

The texte.

¶ And they called them, and commaunded them, that in no wyſe they ſhould ſpeake, ne teache in the name of Ieſu. But Peter and Ihon aunſwered, and ſayed vnto them: whether it be right in the ſight of God to herken vnto you more then to god, iudge ye. For we cannot but ſpeake, that whiche we haue ſene and hearde. So threatned they them, and let them goe, and found nothyng howe to punyſhe them, becauſe of the people. For all menne prayſed God becauſe of that whiche was doen: For the man was aboue fowertie yeare olde, on whom this miracle of healyng, was ſhewed.

Whan eche of them had well allowed this decree, they called in the apoſtles, it was declared to them in name of the whole counſell, that they ſhoulde teache no man on lyue, Ieſus doctrine: ne make in any wyſe mencion of his name, eyther by ſtelth vnwares to them, ne yet in hearyng of any multitude, neyther openly, ne priuely at home, or els abrode. O the folyſhe wyſedome of the worlde, they could not kepe him in his graue whan he was dead, & nowe goe they about to bury or ſuppreſſe the name, whiche is wonte alwayes after death, to be better knowen. Peter and Iohn, after the counſels decree was rehearſed them with ſolempne authoritie, made this aunſwere thereunto very conſtauntly, but without any woorde ſpoken to mans rebuke: Iudge ye your ſelues that knowe the lawe, whether it be well before God that we ſhould be more obedient to you, than to Gods commaundemente. God hath heretofore ſayed by the mouth of his Prophetes, that it ſhould euen thus come to paſſe, Chriſte the ſonne of God thus commaunded vs, and ſo lykewyſe that heauenly ſpirite, whom he promyſed vs to ſende downe from his father, infourmeth vs ſecretly, and putteth into our mindes, that we ſhould for all mennes ſaluacion, publyſhe the name of our lorde Jeſus Chriſte, bearyng witneſſe alſo to that that we haue ſeen and heard. If ye minde to be of an vpright iudgement, ye alſo will ſubmyt your ſelues to the will of God. If not, whatſoeuer ye decree of vs, truly we may not otherwiſe do, thā ſpeake that we ſawe with our eyes, what we heard with our eares, and that God, who ought to bee aboue all men obeyed, would haue preached abrode to all men. When the counſell had heard of them this aunſwere, ſo wyſely made, and franckly, they wente nought els about, but to make them ſore afrayed with threatnynges. Alas, a counſell without all hope of recouery, they haue no argument to perſwade: no reaſons or cauſes, why they ſhould rebuke: neyther teſtimonies they haue of ſcripture, wherwithal to teache. Their whole authoritie is but threatninges. O the wicked conſcience alwaies fearfull. Their deſyre was to puniſhe the innocentes, a malicious will was ready in them, but they being as they were, princes, yet were afraied of theyr ſimple poore ſubiectes, mē in publike office, in dreade of priuate perſones, many in numbre, in feare of fewe, yea men defenſed, of them that were vnarmed, men of learnyng, of men vnlearned: as for thapoſtles had neither any retinewe nor garde for their defence, nor bandes of noble eſtate aſſured to them. But lordes they were of that, that no yearthly power was hable to geue, as to make the lame at the name of Jeſus Chriſte, to aryſe and walke. To do man good thapoſtles were in power myghtie, but as touchyng hurte they were voyde of all ſtrength. And ſo were the apoſtles for that tyme dimiſſed of that counſell, beyng charged with their ſore threatenynges. Yet had not the chiefe counſellers caſt of theyr cākred malice, but differred it in mynde to get afterward ſome other occaſion. For they could fynde no waye to puniſhe them, and that becauſe of the people, whome they feared, hauing no regarde in themſelfe at all to god. For all men highly praiſed them, as touchyng that miracle whiche was done, in healyng the lame criple. And eche manne noted it the more, bycauſe the perſone in whom this miracle was wrought, was aboue fowertie yeres of age. So was he borne, and thus many yeres ſet foorth this begger to the open ſight of the worlde, his infirmitie, ſo that no man coulde accuſe or finde fault with their doynges, as though his impediment had be counterfeite, or els ſome lyght or ſmall deformitie not woorthy conſideracion.

So threatned thei thē and let thē go, ⁊c.

The texte.

¶ Aſſone as they were let go, they came to theyr felowes, and ſhewed all that the hie prieſtes and elders had ſayed. And whan they heard that, they lift vp theyr voyces to god with one accorde, and ſayed: Lorde, thou art God, whiche haſt made heauen and earth, the ſea and all that in them is, which in the holy ghoſt, by the mouth of thy ſeruaunt Dauid our father, haſt ſayed: why did the heathen rage, ⁊ the people imagin vayne thinges? The kinges of the earth ſtode vp, and the rulers came together agaynſt the Lorde and agaynſt his anoynted.

Than Peter and John being diſpatched of the counſell, retourned to their company, being than in theyr high parlour altogether carefull in mynde what ende ſhould come of that conſultacion which was in hande, and rehearſed to them in ordre all the whole matter, what the princes had laied to their charge, and of the aunſwer that they had made thereunto. The inward true loue that eche one bare to other, replenyſhed theyr heartes vpon theſe tydynges tolde them, with excedyng Ioye. The diſciples were glad that the chiefe and pieres of all thapoſtles were dimyſſed. Thapoſtles on the other parte reioyced in the bounteouſnes of theyr lorde, by whome his diſciples attained vnto ſuche ioy.

And when they heard that, they lift vp their voyces to God with one accord.

God afer this maner and ſorte tempereth all thynges in his ſeruauntes, ſo that with ſorowe he mingleth ioy, to the ende that they may be hable paciently to ſuffer, and endure aduerſitie, and that they on thother ſyde may for gladſome thynges, rendre hertie thankes, and in heauineſſe pray vnto the Lorde. After the whole company had than heard the apoſtles tale, they ſpake aloude with one aſſente vnto the Lorde, of whoſe goodnes the ghoſpell had begon to haue right good ſucceſſe, ⁊ ſaied: Lord God omnipotent, that madeſt thorowe thy woorde, heauen, earth, the ſea, ⁊ whatſoeuer is in them contayned, whoſe moſte bleſſed wyll no power of man is able to withſtande: whoſe eternall decrees, no mans conſpiracie is hable to empayre, for all that nowe we ſee here brought to paſſe, thy bleſſed ſpirite hath ſpoken of before, by the mouth of thy faythfull ſeruaunt Dauid our Patryarche, ſaying: Why do the heathen rage and the people imagine vayne thynges? The kynges of the earth ſtande vp, and the prynces hath gathered themſelues together againſt the Lorde, and agaynſt his Chriſte: All we recogniſe trueth in this prophecie. For what he ſawe to come, beyng than enſpired with thy holy ſpirite: that ſee we both doen in very dede, and the doyng of the ſame.

The texte.

¶ For of a trueth agaynſte thy holy chylde Ieſus, whome thou haſt enoynted, both Herode, and alſo Poncius Pilate, with the Gentiles, and the people of Iſrael, gathered themſelfes together, for to do whatſoeuer thy hande and thy counſell determined before to be done. And nowe lorde, behold theyr threatenynges, and graunt vnto thy ſeruauntes, that with all confydence, they may ſpeake thy woorde. So that thou ſtretche fourth thy hand, that healing, and ſignes, and woonders, be doen by the name of thy holy childe Ieſus. And aſſone as they had made their prayer, the place moued where they were aſſēbled together, and they were all filled with the holy ghoſt, and they ſpake the woorde of God boldely.

For in this citie whiche profeſſeth holines, both Herode, and Ponce Pilate yearthly prynces, with the heathen, and people of Iſrael, gathered themſelues together, agaynſt the maiſter and capitayne of all holyneſſe, thy holy chylde Ieſus, whom thou haſte enoyncted with an heauenly oynctment, forecaſtyng with theyr wicked counſell, to bryng thoſe thynges to paſſe, whiche thou of thy power inuincible, and eternall decree, haddeſt determined to bee doen for the ſaluacion of man. But whoſoeuer conſpireth agaynſt thy ſonne Ieſus, ſent downe from the, he conſpireth agaynſt the. And beholde a great aſſembly of the chefe rulers, are cum eftſones together, to conſpire agaynſt the holy and bleſſed name of thy ſonne Ieſus. But like as thou diddeſt reyſe Ieſus from death beyng ſlayne of them, and aduaunced him to heauens, as partener of thy kingdome, diſapoyntyng them of theyr purpoſes, euen ſo ſee nowe vnto theyr threatening, that they in no wyſe preuayle, but ſtrength and courage thy ſeruauntes, that they may with moſte ſtedfaſt boldnes, vtter the ghoſpell, which is not mannes woorde, but thy woorde, that is to ſaye, brought downe from thee to earth, by thy ſonne for all our ſakes : and lyke as thy miracle in makyng whole the lame creple, allured many to profeſſe the name of Jeſus, and feared the prynces, whiche were all bent in conſpiracie agaynſt his glory, euen ſo voucheſafe to ayde them nowe in tyme to come, with thy almyghtye power, that by meanes of healing, & working of wonderful miracles thorow the holy name of thy ſonne Jeſus, the glory of thy ghoſpell maye the clearer ſhyne and further abrode, whyle they that rebell againſt the and thy ſonne, doe rage all in vayne.

And aſſone as thei had made theyr prayer the place moued where they were. &c.

Whan they had thus made theyr prayer with one accorde, the place where they together ſtode, trembled. Which thing betokeneth that theyr prayer was graciouſly heard with the lorde, and their deſire ratified. For there is nothyng ſo effectuall, as is the prayer of the churche in one whole conſent.

And they were filled with the holy ghoſte, & they ſpake the wordes of God boldly.

Verely it ought to be of no ſmall ſtrength and power, that was hable to ſhake the earthe whiche is not of it ſelfe mouable. This was no voyde token, for the liuely ſtrength of the holy ghoſt was forthwith in thē all renewed and augmented, in ſomuch that they would not for all ſuche threatnynges as the prynces made, concele and hyde the ghoſpell, but preached the name of theyr maiſter Jeſus more ſtedfaſtely, and more frankely, yea more of them alſo in numbre than before. For ſuche is the nature of the ghoſpell as touchyng his encreaſe, that lyke as Safron and other thynges many moe come forthe, although they be yll handeled, more plenteouſly: euen ſo aryſeth vp the ghoſpell agaynſt the aſſaultes of the worlde, and the ſooner by wraſtelyng therwith, ouercommeth the ſame. The faithfull that profeſſed the name of Jeſus, amounted than within fewe dayes to a woondrefull great numbre.

The texte.

And the multitude of them that beleued, were of one herte, and of one ſoule. Neyther ſayed any of them, that ought of the thynges whiche he poſſeſſed, was his owne, but they had all thynges common. And with great power gaue the apoſtles witnes of the reſurreccion of the lord Jeſu. And great grace was with them all. Neyther was there any among them that lacked. For as many as were poſſeſſours of landes or houſes, ſold them, and brought the pryce of the thynges that were ſolde, and layed it downe at the apoſtles feete: And diſtribucion was made vnto euery man according as he had nede. And Joſes, whiche was alſo called of the apoſtles, Barnabas, that is to ſaye the ſonne of conſolacion, being a Leuite, and of the coūtrey of Cypres, whereas he had lande, ſolde it, and layed the pryce downe at the apoſtles feete.

And yet that thou mayeſt vnderſtande howe this theyr conſent of mindes came not of mannes policie, among ſo many together in one companye, there was no ambicion at all, no enuy, no brawlyng, no ſtryuyng, but in ſuche conformitie of mynde and peaceable quietnes of herte were they all, as a manne would haue thought them all, to be of one herte and one minde. For than was eche man at a poynte with himſelfe no longer to folow his owne minde, which is in all ſortes of men ſo diuerſe, that vneath a man maye finde two brothers germane, that can agree betwixt themſelues. But as for this company, Jeſus was the ruler of them all by his owne bleſſed ſpirite. From thence proceded that ſo great a conſent of ſo many perſons together, one vnlike an other, eyther in kinred, age, or worldely ſubſtaunce, inſomuche that not onely thoſe thinges were commen amongeſt them, whiche eche man is wonte to departe one to other, without loſſe to the geuer, of the whiche maner thynges, bee learnyng, counſell, admonicion, conſolacion and exhortacion, but temporall poſſeſſions alſo, whiche are cōmunicate to other, not without dammage or loſſe to the poſſeſſour, and therfore ſcarcely may a man fynde any, that can be content to be in this poynte liberall. But ſuche thynges amongeſt them all were ſo common, that no man would ſomuche as once chalenge any thyng of all that he poſſeſſed, for his owne. Wherfore he that gaue any of his owne goodes, looked for no thankes at theyr handes that receyued the ſame, becauſe he thought all that was geuen, to be his owne proper good, that had nede of it, and hymſelfe a robber and no iuſt perſon, yf he ſhould withholde any thing, that his brothers neceſſitie requyred. But the apoſtles, which were as chiefe pieres of this newe citie, beeyng diſpurueyed of worldely goodes, but riche in gyftes of the holy ghoſt, augmented theyr company euery day more than other, bearing witnes of our Lord Ieſus Chriſtes reſurreccio̅, with wonderfull great ſtedfaſtnes of mynde, and mighty power in working of miracles. For his reſurreccion was principally to be perſwaded by witnes of miracles. For many one at his death had been preſent, and not a fewe had been pryuy to his buryall. And ſo lyued this newe comminaltie vnder ryght valiaunte Capitaynes, hauyng aboundaunce of all thinges, for what thei lacked in goodes, was ſupplied and borne out, with mutuall loue and concorde. For although many one were poore, yet was there none amongeſt them that lacked. For as many as were poſſeſſioners, eyther of landes, or houſes, made ſale of them, & brought the pryce therof, and laied it at the Apoſtles feete, that thei whom reuerently as fathers they regarded, myght diſtribute the ſame goodes in common, at theyr owne pleaſure. Finally there was no leſſe vpryghtnes amongeſt them, that dealed the pryce of mennes poſſeſſions, then was with thoſe whiche brought it. Trueth and vpryght dealyng is ſeldome founde among ſtewardes of houſholde, and layers out of money. But here was that diſtribucion made among them, according to euery mannes neceſſitie, without any choyſe had of perſons.

There was in this company, one Ioſeph, whome the apoſtles by ſirname called Barnabas, whiche woorde in the Sirians toung betokeneth ſonne of comforte, by bloude and aunceſtry, a Leuyte, borne in Cipres. This Ioſeph bycauſe he dyd excell among other in great giftes, and qualities of the mynde, by reaſon wherof he was called Barnabas, for the ioyfull comforte that the multitude had of his acceſſe, was an example for many to folowe that liberalitie, whiche was ſemely for the ghoſpel. For wheras he had lande in Cypres, he ſolde it, and brought the pryce therof, and layed it at the Apoſtles feete, as though it had been a vile thyng and woorthy to be deſpiſed. But yet were the Apoſtles of ſuche holynes, that they would take nothyng therof for them ſelues, aboue other.

And diſtribucio̅ was made vnto euery man accordyng as he had nede.

The.v.Chapter.

The texte.

¶ A certayne man named Ananias, with Saphira his wyfe, ſolde a poſſeſſion, and kepte awaye parte of the pryce (his wyfe alſo beyng of counſell) and brought a certayne parte, and layed it downe at the Apoſtles feete. But Peter ſayd: Ananias, howe is it, that Sathan hath fylled thyne herte, that thou ſhouldeſt lye vnto the holy ghoſt, and kepe awaye parte of the pryce of the landes? Pertayned it not vnto the onlye? & after it was ſolde, was it not in thine owne power? why haſt thou conceyued this thing in thine herte? thou haſt lyed, not vnto me̅, but vnto God. Whan Ananias heard theſe wordes, he fell downe, and gaue vp the ghoſt. And great feare came on all them that heard theſe thynges. And the young men aroſe vp, and put him aparte, and caryed him out, and buryed hym.

But lyke as Barnabas playne trueth without colourable deceite, moued many to folowe his liberalitie, ſo was here an exāple to put al people in feare, that in matters of ſpirituall charge, one ſhould not deceyue an other. For the holy ghoſt loueth playnes of hearte, and hateth all deceite ⁊ diſſimulacion. In like maner Iudas among the twelue Apoſtles, was an example, that no man ſhould put affiaunce in hymſelfe, but that eche manne ſhould with all carefull diligence, continewe in doyng his dutie.

A certayne mā named Ananias. &c.

There was of this companie, a certayne man called Ananias, one farre vnlyke vnto his owne name, because he throughly not conſented to the gracious fauour of God. This Ananias had a wyfe called Saphira, not vnlyke vnto the houſbande. Whan that Ananias, more ambicious of honour, thē deſirous of perfite holineſſe, ſawe dyuerſe perſons highly commended of all menne, for their free ⁊ ſincere lyberalitie, he ſolde his lande: ⁊ layed vp parte of the money, his wife being pryuy therunto and allowing the ſame, that of the two partes, wherein his money was deuided, the one ſhould purchaſe hym prayſe of the people, with an eſtimacion alſo or fame of holyneſſe, the other would he kepe for himſelfe, yf any nede ſhould happen, diſtruſting doubtleſſe the holy ghoſte, and more caring or prouiding for himſelfe, then for the whole company of his brethren, rekenyng thus with himſelfe: if other dye for hunger, I am ſufficiently prouided for. Suche forecaſting was not beſeming a man that ſhoulde put his whole affiance in Chriſte, who promyſed that they ſhoulde wante nothyng, that ſeketh for the kyngdom of god, and the rightwyſenes therof: neyther was this imaginacion mete for hym whiche ſhoulde bee of one will with other, and of one mynde. Whan he had brought to the apoſtles feete, parte of the money, that his liuelode was ſolde for, Peter vnderſtandyng by inſpiracion of the holy ghoſte, whiche was in him aboundauntly, the mannes vngodly diſſimulacion, ſayed: Ananias, where as thou haſt once dedicate thy ſelfe to the holy ghoſt, and ſeen his power by ſo many tokens euidently declared, why haſt thou ſuffered the deuill nowe efteſones to put this in thy mynde, to take by ſtelth awaye, part of that money, whiche thou receyuedſt for thy lyuelode, as though thou couldeſt face downe the holy ghoſt with a lye, who can in nowyſe be deceyued, and to bryng into this companie ſuche a preſidente, moſt daungerouſe? If we had conſtrayned thee to ſell thy liuelode againſt thy will, ſome cauſe peraduenture it might haue been for to diſſemble, nowe ſence thou diddeſt this of thyne owne free wyll, whiche thou haſt done, to what purpoſe auayled it to deface that thyng with hypocryſie, whiche ſhould haue been to other an example of liberalitie? Mighteſt not thou haue kept thy lande in thyne owne hand, if thou wouldeſt? And moreouer, after thou haddeſt ſolde it, couldeſt not thou haue reſerued the money wholy vnto thy ſelfe? They for their trueth ⁊ playne dealing, are well commended, whiche of their owne free will, bryngeth forth all that they haue. For we enforce no man thus to doe, yf he be not willing to the ſame. Upon what occaſion than haſt thou ſtablyſhed in thy minde, thus to diſſēble in this matter? It is not man that thou haſt made this lye vnto, but almightie god. If thou thinkeſt that god may be deceyued, thyne opinion of him, is falſe and vngodly. But yf thou beleue that he is pryuye to

Ananias, howe is it, that Sathā hath fylled thine herte that thou ſhouldeſt lie vnto the holy ghoſt. &c.

all thinges,eyther thou diſpiſeſt his righteouſneſſe, or els thou thynkeſt that he fauoureth falſehood. Ananias than perceyuing that thapoſtles knewe his falſehood,ſodaynly fell downe,as one that had be ſtricken to the herte with a ſharpe rebuke,and yelded vp the ghoſte. One for an example ſuffered death, that many myght be therby preſerued. For after that this facte was bruted abrode,it made many ſore afrayed,that none durſte enterpryſe any ſuche lyke offence againſt the holy ghoſt: Young men remoued thence the dead corſe, and whan they had carryed it foorth,buryed it.

When Ananias heard theſe wordes, he fell downe,and gaue vp the ghoſte,&c.

He deſerued not to be buryed,yet ought he thence to be remoued,leſt his dead body ſhould infecte that pure and holy companie. Here peraduenture ſome will meruayle at Peters ſharpnes towardes Ananias,that but late before ſo ientilly entreated them,that had crucified Chriſte,to receyue pardon for theyr offences,aſcribing all that was doen to ignoraunce,and profering the penytent perſon,health of ſoule euerlaſtyng. But here rebuked he this perſon ſo ſharply for withholdyng a ſmall porcion of money,contrarye to his lyberall promiſe,that there was no hope at all for him to come by pardone. For why? Jeſus the Lorde,that had geuen commaundement for all menne to be called by meane of baptiſme,to theyr ſaluacion,pardonyng theyr offences, would teache by the example of violent death in a fewe perſons,howe muche the offence is more greuous to fall in ſynne after baptyſme, and lyght receyued of the ghoſpell,not nowe of any vnaduiſednes or ignoraũce,but of a wilfull diſſimulacion. And Peter knewe that the moſte peſtilent plague that the playne ſimplicitie of the ghoſpel coulde haue,ſhould ſpryng of diſſimulaciõ & auarice, and therfore euen at the begynnyng of the churche,a notable example was openly ſet forth,to admoniſhe all people,ẏ none ſhould eſcape,whoſoeuer folowed the ſteppes of Ananias,the vengeaũce of God,although that his offence were not in this world forthwith puniſhed. As for the loſſe of the money,was not here rekened vpon,but his myſtruſt in God,and mocking of his holy ſpirite. Peter hymſelfe puniſhed not the perſon,but for his ſoules health ſharply he rebuked him. But bycauſe he neyther braſt out into wepyng,nor expreſſed any worde at all of repentaunce,God toke vengeaunce on hym.

And thus of goddes wonderfull mercy towardes manne, one was ſtricken, that many might be ſaued. An example of iuſtice was ſet forth towardes him that dyed,and mercy beſydes was largely powred out on many one that toke heede,at his example,to eſchewe ſynne.

The texte.

¶ And it fortuned (as it were about the ſpace of thre houres after) that his wyfe came in,ignoraunt of that which was doen. And Peter ſayd vnto her: Tell me,ſolde ye not the lande for ſo muche? And ſhe ſayed: yea,for ſo muche. Than Peter ſayed vnto her: Why haue ye agreed together to tempte the ſpirite of the Lorde? Behold,the fete of them which haue buried thy houſband,are at the dore,and ſhall carry thee out. Than fell ſhe downe ſtrayghtway at his fete,and yelded vp the ghoſt. And the young men came in,and found her dead,and caryed her out,and buryed her by her houſband. And great feare came on all the congregacion,and on as many as heard it.

And as it were about the ſpace of thre howres after,beholde the wife of Ananias,not knowing what had chaunced to her houſband,(as folkes knowe later almoſte then other,what euill is done at home in theyr owne houſe,) came in,beyng priuy to that her houſbandes craftie deceyte,and in wyll ready alſo for her parte,to gette vayne prayſe: vnto whoſe vngodly imaginacions,Peter aunſwered,ſaying: tell me woman,ſolde ye the lande for ſo muche,and for

no more

Tha Peter ſayed vnto her: why haue ye agreed together to tempte the ſpirite of the lorde &c.

no more then this? She muche lyke to her houſbande, aunſwered without any ſhame, yea verayly forſomuche haue we ſolde it. Than Peter ſayed to her: why haſt thou with thy houſbande together agreed to tempte with a lye, not vs, but the ſpirite of the lorde, whom ye ſee workyng in vs? But foraſmuche as it liked thee to be felowe with thy houſbande in this wicked diſſimulacion, thou ſhalt be lykewyſe partener with him in puniſhment.

Beholde they ſtande at the doore, whiche buried thy houſbande, and the ſelfe ſame perſons ſhall carry the out. She than immediatly as theſe woordes were ſpoken, fell downe and yelded vp the ghoſte: In went the young menne vpon the ſame, and founde the woman dead. Than they carryed her foorthe, and buried her by her houſbande. A ſharpe example this was, but yet profitable for manne, and not ofter put in vre, than once of thapoſtles. And yet did not Peter, the ientileſte creature that than was lyuyng, inflycte this puniſhement, but as he that was inſpired with yͤ holy ghoſt, expreſſed it in woordes. For Peter than knewe by ſecrete inſpiracion of the holy ghoſt, what was already doen, and what was for to be doen. God to whom all thynges be knowen, will ſee thē puniſhed, that vnder couloured falſehood, doe mocke apoſtolike perſons, though that they be ſuche, as may be deceyued. For all men hath not all tymes that gyfte of the holy ghoſt, that Peter had at that tyme. Nowe marke howe happily of an euell occaſion it ſucceded. Woondrefull great feare ſprang through the whole Churche of the faythfull, by meanes of that death whiche theſe twoe perſons right woorthyly ſuffered, yea, other alſo that than beleued not, were ſtricken with feare of this example.

The texte.

¶ By the handes of the apoſtles, were many ſignes and woondres ſhewed emong the people. And they were altogether with one accorde, in Salomons porche. And of the other durſt no man ioyne himſelfe to them: neuertheleſſe the people magnified them. The number of them that beleued in the lorde both of men and women, grewe more & more: inſomuche that they brought the ſicke into the ſtreates, and layed them on beddes and couches, that at yͤ leaſt way, the ſhadowe of Peter when he came by, might ſhadowe ſome of them, and that they myght all be deliuered from theyr infirmities. There came alſo a multitude out of the cities round about, vnto Ieruſalem

his leaue of them, and putting them in hope that he woulde ſhortely ſee them agayne, he coumforted them in this wyſe: There is no remedy, I muſte nedes kepe this feaſte that is nowe at hande, in Hieruſalem, but I wyll returne agayne vnto you, by goddes grace. Whan he had ſpoken theſe wordes, he departed from Epheſus, and ſayled towardes Hieruſalem: and whan he had arryued at Ceſarea, a cytie in the countrey of Paleſtine, he wente vp to Hieruſalem, and ſaluted the congregacion. From thence he toke his iourney to Antioche that is in Syria. After he had taried there a while he wente forewarde on his iourney that he had begon, goyng ouer all the countrey of Galacia, and Phrigia, confirming the diſciples fayth in euery place, whereſoeuer he mette with any aſſembly of them. Thus carefull was Paul for his flocke that he had wonne to Chriſte.

The texte.

And a certayne Iewe named Apollos, borne at Alexandria, came to Epheſus, an eloquent man, and mighty in the ſcriptures. The ſame was enfourmed in the waye of the lord, and ſpake feruently in the ſpirite, and taught diligently the thynges of the lorde, and knewe but the baptiſme of Iohn onely. And the ſame began to ſpeake boldly in the Synagoge. Whom whan Priſcilla and Aquila had heard, they toke hym vnto them, and expounded vnto him the waye of God more perfectly. And when he was diſpoſed to go into Achaia, the brethren wrote, exhortyng the diſciples to receyue hym. Whiche, when he was cum, helped them muche whiche beleued through grace. For he ouercame the Iewes mightily, and that openly, ſhewing by the ſcriptures, that Ieſus was Chriſt.

And knewe but ỷ baptiſme of Iohn only.

In the meane ſpace one Apollos an Alexandrian borne, but one that kepte the Iewes religion, a man that was well learned, and had good knowlege of holy ſcriptures, came to Epheſus, where as Paul had left Priſcilla ⁊ Aquila. This Apollos was halfe a chriſten man. For he had learned the rudimentes and firſt rewles of the goſpel, of the chriſten men, and with feruent deſyre he dyd communicate the ſame to others, that himſelf had learned, and ſuche thinges as he knewe of Ieſus, before that he the ſayed Apollos was chriſtened with Chriſtes baptiſme, (wherby grace was more plẽtifully geuẽ) he taught diligently, but as yet he knewe not the ſayed baptiſme of Chriſte, but knewe onely the baptiſme of Iohn, whereby penaunce was taught and preached. This Apollos beyng not yet fully enſtructed in thoſe thinges that Chriſt had taught, thought that ſufficient: Whom whan Priſcilla and Aquila hearde boldely ſpeake of Ieſus, but yet in ſuche ſorte that they well perceyued hym to bee not fully inſtructed in the principles of the goſpell, and ſeyng hym endued with ſo many good qualities, that, as it appered, he woulde bee an excellent preacher and ſetter foorthe of Chriſtes name, they toke hym home with them, and ſeuerallye taught hym more perfectly the miſteries of the goſpell, accordyng to the doctrine that Paul had taught them before. They refuſed not him to be a teacher, whiche though he were diligent, yet was not perfect: and he on the other ſyde diſdayned not to be moniſhed of any manne what euer he were. They gaue exaumple in ſo doyng, that ſuche ought gently to be holpen forwardes, in whome any hope of doyng well remayneth. Agayne here is an exaumple, that we muſte gladly learne of any man ſuche thynges, the knowlege wherof cannot be let paſſe without perill of damnacion. Apollos was chriſtened in the name of Ieſus, and receyued the holy ghoſte. But than afterwardes he was deſyrous to go into Achaia, where as Corinthe is, to the ende that he mighte preache the goſpell : the brethren ſeeyng hym willyng of his owne accorde, did ſet him forwardes, and more prouoked him to it, and wrote letters in commendacion of hym, to the diſciples in Achaia, that they ſhould receyue hym. Who did after his cumming thither, muche good vnto them, that had been conuerted to the fayth, and valiauntly did ſette foorth the goſpell. For the holy ghoſte holpe to ſet forwardes his eloquence that he had ioyned with knowlege of the holy ſcriptures. With whiche weapons he beeyng armed, did ſtoutly put the Iewes to ſylence, that continually contended againſt the young ſowen corne of the goſpell that was bladyng vp, ſhewyng openly and alſo playnelye by euidente teſtimonies of the ſcriptures, that Ieſus was the ſame Meſſias, whom the Iewes had ſo many hundred yeares looked for, and that all thynges that the Prophetes ſpake before of Meſſias, dyd agree in hym.

For he ouer came the Iewes mightlye.

The.xix.Chapter.

It fortuned that whyle Apollo was at Corinthe, Paule paſſed throughe the vpper coaſtes, and came to Epheſus, and founde certayne diſciples, and ſayed vnto them: haue ye receyued the holy ghoſt, ſence ye beleued? And they ſayed vnto hym: no, we haue not hearde whether there be any holy ghoſt or no. And he ſayed vnto them, wherwith were ye than Baptiſed? And they ſayed: with Iohns baptiſme. Than ſayed Paul: Iohn verely Baptiſed with the baptiſme of repentaunce, ſaying vnto the people that they ſhoulde beleue on hym, whiche ſhoulde come after him: that is on Chriſte Ieſus. When they hearde this, they were baptyſed in the name of the Lorde Ieſu. And whan Paule had layed his handes vpon them, the holy ghoſt came on them, and they ſpake with tonges, and prophecied, and all the menne were about twelue.

The texte.

But euen as Priſcilla and Aquila hadde amended Apollos in ſuche poyntes as he lacked, beeyng neceſſarye for a chriſten manne to haue, ſo Paule findyng others in lyke takyng, dyd. For whiles that Apollos was at Corinthe, whiche is the chiefe citie in Achaia: it chaunced that Paule, after he had goen ouer the other countreyes of Aſia the leſſe, whiche declyne moſte to the Northe and Eaſte, returned to Epheſus. There found he certayne of the diſciples that were no perfecte Chriſtians, whiche were in one flocke emong the other brethren. Wherfore Paule to the intent that he myght more perfectly inſtruct them, aſked whether that they had receyued the holy ghoſt, ſince the tyme that they were conuerted to the faythe. They, foraſmuche as theyr erroure was of no malyce, but of plaine ignoraunce, frankely anſwered and freely as it was in dede, and ſayed: No, neither haue we euer hearde yet hitherto, whether there be anye holy ghoſte, that is gyuen to them that beleue. Than ſayed Paule: foraſmuche as ye are taken for chriſten men, whoſe baptiſme than were ye baptiſed with? They made aunſwere: with the baptiſme of Iohn: for we thought that ſufficient for vs. Than ſayed Paule: In that haue ye not doen amiſſe, that in times paſt before the goſpell came to mannes knowleage abrode, ye receyued Iohns baptiſme. But that is not ſufficient for your eternal ſaluacion. For lyke as the doctrine of

We haue not hearde whether there be any holy ghoſte or no.

Jhon was not perfect, but did onely teſtifie of Jeſus that he was the true gyuer of ſaluacion, who ſhoulde come after hym, makyng readye theyr myndes, that they ſhould beleue hym whan he came: ſo dyd not Johns baptiſme wholy iuſtifie, but onely exhorted menne, that by repentaunce for theyr lyfe myſpēt they ſhoulde prepare theyr hertes for the Phiſicion that woulde ſtreyghte afterwardes come, whiche with his baptiſme throughe faithe, woulde take awaye all maner of ſynnes, and by his ſpirite ſhoulde enriche the myndes of the faythfull with heauenly gyftes of grace. This tradicion had the Apoſtles receyued of Jeſus the Lorde, that they that beleued in the goſpell, ſhoulde be chriſtened in the name of the father, of the ſonne, and of the holy ghoſt. They that erred onely through ſimplicitie, and for lacke of knowleage onelye, deſerued thus to be inſtructed. And they beyng once warned hereof, obeyed theyr counſellours, and immediatly were chriſtened in the name of Jeſus the lord. This doen whan Paule had layed his handes on them, the holy ghoſte came down on them, and the thing it ſelfe that enſued, dyd manifeſtly expreſſe what the viſible token meaned. For they did both ſpeake dyuerſe languages, and prophecied alſo of hydden and ſecrete thynges that were to come. The numbre of thoſe perſons that were men, amounted euen to a doſen or there aboute.

The texte. ❡ And he wente into the ſinagoge, and behaued hymſelfe boldly for the ſpace of three monethes, diſputyng and geuyng them exhortacions of the kyngdome of God. When dyuerſe wexed hard harted and beleued not, but ſpake euyll of the waye (and that before the multitude) he departed from them, and ſeparated the diſciples. And he diſputed dayly in the ſchoole of one called Tyrannus.

When Paule had this doen, and as a man woulde ſaye, had renewed his authoritie, foraſmuche as he beyng the preacher of the Gentiles, had geuen ye holy ghoſt by laying on his hande ouer the faythfull, euen as the other Apoſtles had doen, he entryng into the Sinagoge of ye Jewes that dwelled there, openly and freely ſpake to all men, preachyng that hope of ſaluacion was to be obteyned by Jeſus onely: whiche thyng he did mo then fewe dayes, for it was the ſpace of whole three monethes, diſputyng of the kyngdome of God, whiche is heauenly and ſpirituall, agaynſt them that with tooth and nayle ſtifly vpheld the carnall kyngdome of the lawe. But whan certayne of the Sinagoge gaue no credence to thoſe thynges, that were ſpoken of Paule, but ſtubbernely reſiſted, inſomuche that opēly before the multitude they blaſphemouſly ſpake agaynſt the doctrine of the goſpell: Paul perceyuyng that it was to be feared, leſt that they that beleued might bee corrupted by theyr malice, left the ſynagoge of the Jewes, and dyd likewyſe ſeparate the diſciples from them, and yet he ceaſſed not in the meane ſeaſon to preache the goſpell. But he dayly diſputed in the ſchoole of one Tyrannus, hauyng euen than in minde, the image of a pure churche, that were not corrupted with the leauen of the ſynagoge, whiche churche ſhoulde receyue none but thoſe that woulde learne, and that woulde reiecte ſuche as were praters, and blaſphemous perſons.

The texte. And this continued by the ſpace of two yeres: ſo that all they that dwelt in Aſia, heard the worde of the lorde Jeſu, both Jewes and Grekes. And God wrought ſpecyall myracles by the handes of Paul: ſo that from his body, were brought vnto the ſycke, napkyns & partelettes, and the diſeaſes departed from them, and the euill ſpirites went out of them.

Thus dyd he continue by the ſpace of two yeres, with ſuche ſucceſſe, that not onely the Epheſians, but alſo diuers others, ſome Iewes, and ſome Gentiles (that reſorted thyther from that parte of Aſia the leſſe, whiche properlye is named Aſia, where as Epheſus is) gaue eare vnto the goſpell. And myracles did cauſe them to beleue his preachyng, for god wrought both many, and alſo great woonders by the handes of Paule, inſomuche that he put awaye diſeaſes, not with wordes or by touchyng onely, but alſo napkins and partlettes, whiche had touched Paules body, were caried to the ſicke, that were ſo faynt that they coulde not come to Paul, and with touchyng therof aſwell diſeaſes, as alſo euill ſpirites were put awaye. So great confidence had Paul on Ieſus whom he preached.

The texte.

Than certayne of the vagabound Iewes, exorciſtes, tooke vpon them to call ouer them (whiche had euill ſpirites) the name of the lord Ieſus, ſaying: we adiure you by Ieſu, who Paul preacheth. And there were ſeuen ſonnes of one Sceua a Iewe, and chiefe of the prieſtes, whiche did ſo. And the euyll ſpirite anſwered and ſayde: Ieſus I knowe, and Paule I knowe, but who are ye? And the man in whom the euyll ſpirite was, ranne on them, and ouercame them, and preuayled agaynſt them, ſo that they fled out of that houſe naked, and alſo wounded. And this was knowen to all the Iewes, and Grekes alſo, whiche dwelte at Epheſus, and feare came on them all, and the name of the lorde Ieſus was magnified. And many that beleued, came and confeſſed and ſhewed their workes. Many of them whiche vſed curious craftes, brought theyr bokes, and burned them before all men. And they accompted the price of them, and found it fifty thouſande ſiluerlynges. So mightily growed the worde of God, and preuayled.

Whiche thyng whan certayne Iewes perceyued, whiche were of that ſorte of men, that go about and for lucre do caſt out euill ſpirites, with certaine ceremonies and ſolemne preſcribed wordes, as it were of coniuracion, crakyng that they had receyued this cunnyng of Salomon, whom they affirmed to be the authour therof, they alſo attempted to caſt out euyll ſpirites by inuocacion of the name of our lorde Ieſus, not becauſe they entended to ſette forth the glory of his name, or becauſe they woulde endeuour themſelues to do men good, but becauſe that they ſuppoſed thereby to get more aduauntage, & greater name. Wherfore they chaungeyng certayne wordes wherewith they had woonte to coniure, ſayde to the euill ſpirites: I coniure you in the name of Ieſus, whom Paule preacheth, that ye departe. This eſpecially dyd the ſeuen ſonnes of one whoſe name was Sceua, whiche was a Iewe, and one of the chief prieſtes. And whan they attempted in this wiſe, to proue this kynde of coniuracion, on a certayne manne that was poſſeſſed with an euyll ſpirite, the euill ſpirite anſwered to thoſe coniurers: I knowe Ieſus, by vertue of whoſe name, ye go about to feare me, I knowe alſo Paule the ſeruaunt and profeſſour of Chriſt, but what be you, that abuſe the name of Ieſus, and Paule, to your lucre, wheras ye are the diſciples neither of Ieſus, ne yet of Paule. And aſſone as he had ſpoken theſe wordes, the man that was poſſeſſed with the euill ſpirite, ranne vpon theſe exorciſtes, and coniurers, and gotte the ouer hāde of them, inſomuche that thei had muche a doe to eſcape with theyr liues, and ſcarce got awaie at laſt naked and wounded, out of the houſe. This thing after it was bruted abrode, and knowen throughe out the citie of Epheſus, both emong the Iewes and the Gentiles that occupyed there, they were ſore afrayed euerye man, and muche prayſed the name of the lorde Ieſus, whiche

Ieſus I knowe, and Paule I knowe: but who are ye?

was ſo healthfull to all ſuche as beleued well, that it woulde not bee applyed to the lucre or glorye of any man. And this the miſchaunce of fewe, dyd profit many. For many one being afrayed by the enſample of the ſonnes of Sceua, and ſpecially ſuche as had begon to beleue the goſpell, whan as they ſaw that puniſhmente was ready at hande for ſuche, as called vpon the name of Jeſus with vncleane heartes, they repayred to Paule, confeſſing, and vttering theyr offences, that by penaunce they might eſcape the puniſhment of God. For the citie of Epheſus was more then all other, geuen to ſuperſticious craftes, as this their owne prouerbe doeth witneſſe: The Epheſians learning: by which prouerbe was ſignified ſorceries and wordes of coniuracion, whiche the Epheſians learned and vſed, that they mighte proſper and haue good happe in al thinges yͭ they went about, and might preuaile agaynſt others in any thing that they attempted. Wherfore many were there in that citie whiche beeyng ſeduced, had eyther vſed ſuche Iudaical coniuracions, or els had geuen credite vnto them. And beſides this, dyuerſe of thoſe that had vſed magicall and curyouſe craftes, brought their bokes to the common market place, and burned thē in the ſight of all perſons. Whereof there was ſo great a noumber, that the value of them, whan it was rated by caſtyng accoumpte of it, amounted to the ſumme of fiftye thouſande pieces of ſiluer coyne, euerye piece beeyng in value aboute a grote ſterlyng or more. But the loſſe of this moneye was greate aduauntage to the furtheryng of the goſpell. For by meanes hereof, the worde of God did muche increace and waxed ſtrong, whiche worde was to theyr ſaluacion that fully without gloſyng and clokyng, dyd embrace it: but to ſuche, as did not vprightly walke therin, it was terrible.

Many of thē, whiche vſed curious craftes broughte their bokes and burned them before all men.

The texte.

After theſe thynges were ended, Paule purpoſed in the ſpirite (whan he had paſſed ouer Macedonia and Achaia) to goe to Hieruſalem, ſaying: after I haue been there, I muſt alſo ſee Rome. So ſent he into Macedonia, two of them that miniſtred vnto hym, euen Timotheus and Eraſtus: but he hymſelfe remayned in Aſia for a ſeaſon.

Whan Paul had thus happely ſpedde by the ſpace of two yeares, continuyng at Epheſus, he was monyſhed by the holy ghoſt, to departe thence, and ſo purpoſed with himſelfe to walke ouer Macedonia and Achaia, and than to take his iourneye to Hieruſalem, ſaying: I muſte ſee Rome alſo, but I wyll fyrſte go to Hieruſalem. Whan he had fully decreed thus with himſelfe, he ſent before hym, a couple of thoſe that awayted on hym, that is to ſaye, Tymothee and Eraſtus, vnto Macedonie, to gather mennes almeſſe for ſuccouryng thoſe nedy that were at Hieruſalem, and that they mighte make readye theyr myndes agaynſt Paule came. But Paule hymſelfe ſtayed for a ſeaſon in Aſia.

The texte.

The ſame tyme there aroſe no litell a doe about that way: For a certayne man named Demetrius, a ſiluerſmyth (whiche made ſiluer ſhrynes for Diana) was not a lytle beneficiall vnto the craftesmen. Whom he called together with the workemen of lyke occupacion, and ſayde: Syrs ye knowe that by this crafte we haue aduauntage. Moreouer, ye ſee and heare, that not alone at Epheſus, but almoſt throughout Aſia, this Paule hath perſwaded and turned awaye muche people, ſaying that they are not Goddes which are made with hādes. So that not only this our crafte cummeth into parell to be ſet at nought: but alſo that the temple of the great goddeſſe Diana, ſhoulde be deſpiſed, and her magnificence ſhould bee deſtroyed, whom all Aſia and the worlde wurſhyppeth.

About this tyme, a greuous commocion was ſtirred vp agaynſt the goſpell among the Epheſians: but not by the Iewes than, as it was accuſtomed before to be, but by ſuche as ſtycked ouermuche to the tradicion, that they had receyued of theyr forefathers, as concernyng the ſuperſticious wurſhippyng of theyr goddes. The Epheſians, as is afore ſayed, were wonderfullye geuen to curious learnyng, and Diana (as the Gẽtiles ſuppoſed) had a great power in enchauntementes, and therefore they ſayed ſhe had three faces or headdes, as Hecate had. This was the cauſe that ſhe was ſo greatly worſhipped at Epheſus. Marke here nowe that lucre and gaynes was the firſte occaſion of this commocion, and the ſuperſticious people furtherers to the ſame. For there was at Epheſus in thoſe dayes, a certayne man named Demetrius, a ſiluerſmyth by his occupacion. This Demetrius, where as he was a maker of ſiluer ſhrynes or tabernacles for Diana, becauſe the moone in colour ſomewhat reſembleth ſiluer, procured for all that were good craftes men of ẏ ſame occupacion, no ſmall gaynes. Wherefore Demetrius called together, al ſuche as had aduauntage by makyng ymages of Diana, and all craftes men of the ſame occupacion whom he knewe would fauour his cauſe, becauſe they were of the ſame crafte, and made a ſedicious oracion in this wyſe: Mayſters, it is time for vs to loke to our profite with all our endeuour. I nede not make rehearſall, for it is well knowen vnto you all, that our crafte is very gaynefull throughout all Aſia, by reaſon that Diana is ſo worſhipped: which religion yf it ſhoulde fayle, nedes muſte it folowe, that our auauntage ſhalbe ſmalle. But ye bothe heare and ſee, (for the matter is playne and open) that this felowe Paule hath preached here theſe .ii. yeres nowe, that thoſe goddes, whiche are made by the handes of man, are no goddes: neyther any ymage to haue anye power of the goddes in them, that is either grauen of tymbre, or made of any metall in mouldes. And by this his preaching hath he perſwaded many, not here in Epheſus onely, but alſo thorow all Aſia, and hath turned and huge noumbre of people from worſhipping of the goddes. Nowe foraſmuche as this crafte is our liuyng, and thereby we fynde alſo our howſholdes, what ſhall els come of it, but yf this his preachyng continue, our gaynes and liuing wyll decay, and we ſhall fall into pouertie. Wherefore if we ſhoulde nowe let this matter ſlippe, we might well be accoumpted very ſlacke in lokyng to oure owne profites. But if there be any man here preſent, that paſſeth light on this daungier of leeſing his profite and gaynes, by the decaye of our crafte, whereby we nowe haue great lucre and aduauntage, yet the common religion ought to moue all menne, foraſmuche as yf we ſuffre Paule to continue in doing theſe thynges without puniſhemente, we ſee it is to be feared, leſte that the temple of the great goddeſſe Diana, whiche is nowe of great fame and renoumne, and whereunto men of their zeale ⁊ deuocion, haue now dayly great recourſe, and whiche is enriched with great offerynges, ſhall in proceſſe bee had in no reputacion at all. For who is ſo mad to wurſhyp the tẽple if he be perſwaded that the patrone of the tẽple is no god? And by this meane will it come to paſſe, ẏ a goddeſſe ſo ful of maieſtie, and beyng at this daye for many cauſes, iuſtely had in great honour, ſhall by litle ⁊ litle be rooted out of mẽnes myndes ⁊ hertes, whereas ſhe is nowe worſhipped, not in this cytie onely and in Aſia, but alſo thorow out al the whole world. And therefore yf ye ſuppoſe it be a wyſe mãnes part to ſee to his profite, in caſe ye thinke it bee a godlye thyng to defende the goddes of our countreye from diſhonoure, nowe ſhewe your ſelues to bee men outright, and helpe to withſtande this miſchief that is at hande.

The texte,

Whan they hearde theſe thinges they were full of wrathe, and cryed out, ſaying: Great is Diana of the Epheſians. And all the citie was on a roare, and they ruſhed into the common halle with one aſſent, and caught Caius and Ariſtarchus, men of Macedonia, beyng Paules compaignions. Whan Paule would haue entred into the people, the diſciples ſuffred him not. But certayne of the chiefe of Aſia (whiche were his frendes) ſent vnto hym deſyryng hym that he would not preaſe into the common halle. Some therfore cryed one thyng, and ſome another, and the congregacion was all out of quyete, and the moſt parte knewe not wherfore they wer come together.

With this oracion the myndes of the multitude were ſo ſtirred vp, that euery one of them began to crye with great lowdneſſe: Diana the great goddeſſe of Epheſus. With this ſame ſo ſedicious a clamoure, all the whole citie of Epheſus was ſtirred vp, and as the people ranne haſtely, the multitude of them beeyng cleane out of all order, they mette together, and made ſtreight waie to the cõmon place of the citie, where plaies and ſyghtes are wont to be ſhewed, and in ſuche a place commonly the people, beeyng in any rage or fury, is moſte mayſter, & beginneth frayes and ſedicions, and thither they haled with them by force and violence, a couple of men beeyng Macedonians borne, that is to wete Caius and Ariſtarchus, whiche were two companions of Paules. But whan Paule vnderſtandyng what had been doen, was in minde to come forth before the multitude, partely to helpe his felowes, and partly to perſwade and pacifie the people, the diſciples woulde not ſuffer him, thinking it to bee an vnaduiſed parte for hym to delyuer himſelfe to the multitude, beyng in ſuche a rage, ſeeyng that he coulde thereby nothyng at all further the goſpell. Beſydes the diſciples, others alſo the pieres and chief rewlers of Aſia, whiche although they had not hitherto profeſſed the name of Chriſt, yet inaſmuche as they wiſhed nothing but good to Paule, ſente worde vnto him and required him in their names, that he would not put himſelfe in daungier with the multitude, whiche than was muche moued agaynſt hym, and vp in a great roare. In the meane ſpace there was amõg the people, many ſõdry murmouringes, neuer an one lyke another. For (as in ſuche caſes commonlye it chaunceth) one cryed that one thyng was to be doen, another another thyng. For the multitude was gathered together of diuerſe nacions, and they emong themſelues of ſundrye myndes, inſomuche that ſome there were, yea, the moſte parte of them, that wiſte not what the matter was, that they were come thither for.

The texte,

Some of the company drewe forth Alexander, the Iewes thruſtyng hym forwardes, Alexander beckened with the hande, and woulde haue geuen the people an anſwere. Whã they knewe that he was a Iewe, there aroſe a ſhoute almoſt for the ſpace of two houres of all men, crying: great is Diana of the Epheſians.

Wherfore the veray tyme required that ſome man ſhould make an oraciõ vnto them, which was in fauour with the people, that this ſodayne commocion might by ſome meanes be aſſwaged and pacified. Than was there one Alexander compelled to ſtande foorthe out of the thickeſt preaſe of the people, by reaſon that the Iewes dyd thruſte hym forwarde to ceaſe this ſedicious commocion with ſome oracion. For no man durſte bee ſo bolde, as to treate or to make anye wordes of the matter before the multitude, that was than in a rage, and in diuerſe and ſondrye myndes, forasmuche as whatſoeuer ſhould bee ſpoken, it coulde not bee choſen but that one parte or other would be offeded with it. Wherefore he beeyng ſo thruſte forwardes, beckened with his hande, and deſyred them to geue eare vnto hym, and was than aboute to haue made ſome aunſwer. But whan as the multitude vnderſtood that Alexander was a Jewe, (which people wurſhip one God, & abhorreth the goddes of yͤ Gentyles,) then was this tumulte eftſones renewed, forſomuche as they ſuppoſed that he would ſaie ſomewhat to the diſhonour of their goddeſſe Diana. Wherfore they all cryed with one voice. Diana the great goddeſſe of Epheſus. And thus they continued cryyng, by the ſpace of almoſte two houres.

The texte. Whan the towne clarke had ceaſed the people, he ſayed: Ye men of Epheſus, what man is it that knoweth not, how that the cytye of the Epheſians is a wurſhypper of the greate Goddeſſe Diana, of the ymage whiche came from heauen. Seeyng than that no man ſayeth heeragaynſt, ye ought to bee content, and to do nothyng raſhely: For ye haue brought hyther theſe men, whiche are neyther robbers of Churches, nor yet deſpiſers of your Goddeſſe. Wherfore, yf Demetrius and the craftes men whiche are with hym, haue matter agaynſte any man, the lawe is open, & there are rewlers, let them accuſe one another. But yf ye go about any other thyng, it ſhalbe determined in a lawful cōgregaciō. For we are in ieopardy to be accuſed of this daies vproure, for as muche as there is no cauſe, wherby we may geue a rekenyng of this cōcourſe of people. And whē he had thus ſpoke, he let the cōgregaciō departe.

But at the laſt whan as the Scribe of the citie had entreated yͤ multitude to kepe ſilence, Alexander ſpake vnto them in this wyſe: Ye men of Epheſus, for what purpoſe do ye make all this clamour and buiſineſſe? For what man is there lyuyng ſo ignoraunt, but that he knoweth howe the citie of Epheſus doeth wurſhyp great Diana, and her ymage that fell from heauen? And foraſmuche as no man ſaieth contrary to the thinges that ye affirme, ye nede not to make all this buiſineſſe, but ye muſt go peaceably to worke and do nothing raſhely. For ye haue brought hither theſe two men, whiche haue neyther committed ſacrilege, by robbyng any Churche or other holy place, ne yet blaſphemy againſt your goddeſſe. If it ſo were, thā the people might iuſtely flocke together and reuenge their quarell. But yf that Demetrius the ſiluerſmithe, and other his adherentes of the ſame occupacion, that were the occaſion of all this buiſineſſe, haue any matter to lay to any mannes charge, they nede not thus to runne into the opē place, which was made for an other purpoſe, that is to ſay, for enterludes, and pageauntes, wraſtlyng, and ſuche other ſyghtes, nor yet thus ſeditiouſly to make this vnlawfull aſſēblie, with ſuche greate clamoure and woonder. For there be lawes here in this cytie, there is ſeſſions kept, and there be officers ſent from the Emperour, by the name of proconſuls, or lorde deputies that may diſcuſſe ſuche cauſes, and maye ende all controuerſies, and matters of variaunce, and maye punyſhe the malefactours. Let them there pleade their matters, that were the occaſion of this aſſembly, foraſmuche as it apperteyneth not to the commons to medle with their priuate matters. Yet yf it were ſo that the matter were publyke, and pertayned to the commōs, it were not for al that nedefull to diſcuſſe it ſo ſeditiouſly: But yf ye require yͭ any thyng bee doen, it maye be brought to paſſe in a lawfull aſſemblye, called together by thoſe that haue authoritie, and in due fourme, accordingly. Now is it to be feared, leſt that we be complained of vnto thofficers for this commocion, and that it be thought that we went about to make an inſurreccion, ſeeing that we can allege no probable cauſe, wherfore this aſſemblye of the people was gathered together into the common place of enterludes, ſightes, and games. Whan he had thus ſayde, the multitude departed.

The

The.xx.Chapter.

The texte.

¶After that the rage was ceaſed, Paule called the diſciples vnto him, and tooke his leaue of them, and departed for to go into Macedonia. And whan he had gone ouer thoſe partes, and had geuen them a long exhortacion, he came into Grece, and there abode thre monethes. And whan the Iewes layde wayte for him, as he was aboute to ſayle into Syria, he purpoſed to returne through Macedonia. There accoumpanied him into Aſia, Soſipater of Berrea:⁊ of Theſſalonia, Ariſtarchus and Secundus, and Gaius of Darba, ⁊ Timotheus: and out of Aſia, Tichicus, ⁊ Trophimus. Theſe going before, taried vs at Troas. And we ſayled awaye from Philippos after the dayes of ſwete breade, and came vnto them to Troas in fyue dayes, where we abode ſeuen dayes.

After that this commocion was clene ceaſed, Paule called the diſciples together, and exhorted them ſtedfaſtlye to continue in thoſe matters, that they had taken in hande, concernyng their faith in Chriſt: than he enbraced them, and bad them farewell, and ſo departed towarde Macedonia. And after that he hadde walked ouer the parties of Macedonia, and had geuen exhortacion at large to the congregacions wherſoeuer he chaunced to meete with any of them, willyng them to continue in the puritie of the goſpell, and that they ſhould ꝓfite therin, he came to that parte which is properly called Grece, in whiche Grece, Achaia is ſituated: Where, after that they had continued by the ſpace of three monethes, and were about to departe thence and to ſayle into Syria, he perceyued that the Iewes had layd a wayte to hurt him in that iourney by water, he therfore thoughte it better to take ſhippyng at an other hauen, and to returne to Macedonia agayne, and from thence to ſayle to Syria, where as he firſte arriued, whan he came to Macedonia. At this iourneye Soſipater of Berrea ſonne vnto Pyrrhus, and beſides him Ariſtarchus, and Secundus, beeyng both of them Theſſalonians, and beſydes theſe, alſo Caius of Derba ⁊ Timothie were with vs. And beſides them Tichicus ⁊ Trophimus, bothe of them beyng of Aſia. Theſe men whiles that Paule taryed in Macedonia, had goen before to make ready al thinges that were neceſſary, to entre the ſea without daungier, and taried our commyng at Troas. We paſſed by Macedonia, and ſo came to Philippos: From thence, after the dayes of ſwete breade, whiche folowe eaſter, immediatly we departed, and within fyue dayes we came vnto them at Troas, where we taryed ſeuen dayes.

The texte.

And vpon one of the Sabboth dayes, whan the diſciples came togither for to breake bread, Paul preached vnto them, ready to depart on the morow: and cōtinued the preaching vnto midnight. And there were many lightes in the chamber where we were gathered togither, and there ſate in a wyndore a certayne young man named Eutichus, beyng fallen into a depe ſlepe. And as Paule was preaching, he was more ouercome with ſlepe, and fell down from the thyrde lofte, and was taken vp deade. But when Paule went downe he fell on hym, and embraced hym, and ſayde: make nothing a do, for his lyfe is in hym. So whan he was come vp agayne, and had broken the bread and eaten, and talked a long whyle (euen tyll the mornyng) at the laſt he departed. And they brought the young man alyue, and were not a lytle coumforted.

There chaunced a wondrefull notable thing. For vpō one of the Sabboth dayes, whan the diſciples were aſſembled, as their cuſtome was, to breake breade, Paule playing eache where the parte of a good paſtour, refreſhed their myndes with preachyng of ſcriptures, and foraſmuche as he was purpoſed ẏ nexte daye to departe thence, he continued ſo preachyng vnto them vntyll it was ferre foorth nightes. And leſte that night mighte haue been occaſion to breake of this delectable and pleaſaunt ſermon, there were many candelles in the ſollare wheras we were than aſſembled. Among the multitude there was a certayne young manne, whoſe name was Eutichus, that ſate in one of the wyndores. This young man by reaſon that Paul continued talkyng ſo long, wexed ſlepie, and at the laſt ſo ſore came the ſlepe vpon him, that he fell flatlyng downe to the grounde thre floores highe: by and by men ranne to hym, but he was founde deade, and brought into the houſe. Whan as Paul perceyued that, he came downe, & after the enſample of the prophet Hely, he bended his body, and laye vpon hym, as though that he did by embracyng, cheriſhe or kepe warme the dead body. Whan he had ſo done, he turned hymſelfe to the diſciples, that were muche troubled with this ſodeyne chaunce, and ſayde: be ye nothyng troubled with this chaunce, there is yet lyfe in hym: for the bodye is not cleane deade. Whan he had thus comforted them, he went agayne vp into the ſollare, and brake the breade, and eate thereof: and after this, whā he had agayne ſo long cōmoned with them that it began to be light, and that the breake of daye appeared, he toke his leaue of them, and ſo at length departed. So paynefull a thyng is it, for a moſte louyng father to departe from his dere chyldren. And they that remayned with the young man, broughte hym aliue and whole into the ſollare agayne. Whiche thyng did not a litle refreſhe the myndes of all that were there preſent. For it was not fittyng, that that ſame worde that bryngeth health to all men, ſhould haue bene occaſion of the young mannes death.

¶ And we went afore to ſhyppe, and loaſed vnto Aſſon, there to receyue Paul. For ſo had he appoynted, and woulde hymſelfe go on foote. When we were come together at Aſſō, we toke hym, and came to Mitilenes. And we ſayled thence, and came the nexte daye ouer agaynſt Chios. And the nexte daye we arryued at Samos, and taried at Trogillion. The nexte daye we came to Mileton: for Paul had determined to ſayle ouer by Epheſus, becauſe he woulde not ſpende the tyme in Aſia, for he haſted (yf it were for hym poſſible) to kepe at Ieruſalem the daye of Penthecoſt. And from Mileton he ſent meſſengers to Epheſus, and called the elders of the congregacion. The texte.

And we, whan we had taken ſhippyng at Troas, ſayled to Aſſon, whiche is a citie nere to the ſea ſyde within the countrey of Troas. For Paul had ſo determined that we ſhoulde go thyther before by water, and he would folow by lande, either becauſe it was more ſafer ſo to doe, or els that he myghte ſalute the moe by the waye. And after that we mette togither at Aſſon, and had receyued Paule into the ſhyppe, we came all together to Mitilene, whiche is a citie on the ſea ſyde in the Yle of Leſbus. Thence departed we and the nexte daye after, we came againſt Chios ylande. Lykewyſe agayne the daye folowyng, we arryued at the ylande of Samos, and from thence ſayled to Trogillion, that is a citie on the ſea banke of Aſia, directly agaynſte Samos. There taryed we the ſame nyghte, and the nexte daye after came to Mileton, whiche is a citie in Caria. And althoughe that we in oure ſaylyng by the coaſtes of Aſia, ſhould firſt come to Epheſus, then to Trogillion or

Mileton, yet Paule had purpoſed with himſelfe to paſſe by Epheſus, leſt that he ſhould ſpende awaye the tyme tarying in Aſia, if it ſhoulde haue chaunced that he coulde not ſafely, for watche beyng layde for him, ſaile into Siria. For he haſtened to kepe his wytſontyde in Ieruſalem, yf he poſſibly might ſo do. Yet leſte that he ſhoulde ſeme eyther not to regarde, or els to hate the Epheſians, he ſent from Mileton, ſome that ſhould will thauncient curates of the cõgregacion of Epheſus, whom he had left charged with theſame congregaciõ. to come vnto hym.

The texte. Whiche whan they were come to him, he ſaied vnto them: ye know from the firſt day that I came into Aſia, after what maner I haue been with you at all ſeaſons, ſeruyng the lorde with all humbleneſſe of mynde. And with many teares, and tẽptacions, which haue happened vnto me by the lyinges in awayte of the Iewes. Becauſe I woulde kepe backe nothing, that was profitable vnto you. But to ſhewe you and teache you openly, and throughout euery houſe, witneſſing both to the Iewes, and alſo to the Grekes, the repentaunce that is towarde God: And the fayth towardes our lord Ieſus

To whom after they were come, he ſpake in this wyſe. Brethren, I ſhall not nede to reherſe vnto you my vpright behauiour in preachyng the goſpel. It is not vnknowen vnto you your ſelues, which haue ſeene theſame, howe I haue behaued my ſelfe among you, all the whyle, euen from the firſte day that I came into Aſia, vntill this houre: and that I ſought not mine owne glorie, or lucre, but that I haue obeyed the cõmaundement of our lorde Ieſus Chriſt in preaching his goſpel, and haue in all thinges bene cõformable vnto his will, inaſmuche as I folowed his ſteppes, who made lowe, humbled himſelfe, and deliuered himſelfe to be afflicted & tormented, and to dye, that he might clenſe & eſtabliſhe his churche. Euen ſo lykewyſe hath bene my conuerſacion in ſetting foorth the goſpell, with all humilitie or lowlyneſſe, yea and alſo ſhame, whiche I haue ſuffred of the enemyes of the goſpel, with often teares whiche I haue ſhed being careful for the congregacion, with muche affliction, or trouble, that I haue been in, through the deceytes of the Iewes, that cannot abide that the benefite of the goſpel ſhould be communicated and partened vnto the Gentiles. And yet none of all theſe miſchaunces haue troubled my minde ſo greatly, that I haue at any tyme for feare of affliccion, let paſſe any thyng that apperteined to your health, neither yet haue I ſpared, though it were with daungier of my lyfe, to open vnto you any thyng that might be profitable for you, and to inſtructe you both openly in the ſynagoges, and alſo priuely within mẽnes houſes, as occaſion hath ſerued: not preachyng vnto you, as the Iewes myndes were that I ſhould haue doen, that is to ſay, circumciſiõ, obſeruing of ſabboth dayes, and waſhynges, but repentaunce for your lyfe that ye did leade before, which god requireth in all men, that he maye ſaue all men: and full confidence in our lorde Ieſus Chriſte, whoſe goſpell whoſoeuer beleueth, ſhall be ſaued whether he be a Iewe, or a Greke, whether circumciſed, or els vncircumciſed. And therefore theſame fauour and grace which is indifferently profered vnto all men, I haue indifferently preached vnto all men, not hauyng reſpecte to the perſon, ſtate, or degree of any manne, nor beeyng feared or diſcouraged by the malice of the Iewes, who for the ſetting foorth and magnifying of the lawe, doe withſtande the goſpel: nor yet dryuen from it by the fierceneſſe of the Gentiles, whiche do ſo ſtiffelye vpholde and maynteyne the ſuperſticion whiche they haue receyued of theyr forefathers. For thatſame affliccion, and perſecucion in whiche I was here, dyd moue me, rather because I ſawe that the cõgregacion was in ſome daungier, leſte any man beyng offended with mine aduerſitie, might be alienated and turned awaye from the ghoſpell, then because that I paſſed for ẏ ſhame that I was put to, or for the ſorowes or woe whiche I ſuffred and endured. And in caſe I did at any tyme eſchewe peril or daungier. I dyd it rather for your pleaſure, to ſatiſfie your appetites, hauyng reſpecte to your profit, then because I cared or paſſed any thyng for the loſſe of myne owne lyfe.

And now beholde I go bounde in the ſpirite vnto Ieruſalem, not knowyng the thynges that ſhall come on me there, but that the holy ghoſt witneſſeth in euery citie ſaying: that bondes and trouble abyde me. But none of theſe thynges do moue me, neyther is my lyfe deare vnto my ſelfe, that I might fulfyll my courſe with ioye, and the miniſtracion of the worde whiche I haue receiued of the lorde Ieſu, to teſtifye the goſpell of the grace of God. The text.

And I am very glad that I haue ſo done. Yea and nowe, thoughe I bee free in body and not in any bandes, yet beyng in ſpirite or mynde, as it were, in holde, I take my iourney towardes Hieruſalem, where I am not verye certeyne what wyll become of me, but onely because that the holy ghoſt in euerye citie, partely by mouthes of the prophetes, and partely in myne owne mynde, doeth ſignifie vnto me, that it ſhall come to paſſe that I ſhallbe bothe fettered and tormented. Which thyng though I bothe beleue and knowe certaynelye, ſhall chaunce vnto me, yet none of all theſe thynges make me afrayd to execute the dutie of an apoſtle, whiche I am called vnto, though I ſhoulde be aſſured to abyde the paynes of death for my labour. For it is not this lyfe that I ſo muche regarde, whiche cannot periſhe beyng vnder the tuicion of Chriſte, but more do I eſteme my mayſters commaundement, then my lyfe: and that I maye ende this my courſe in preachyng the goſpel, as cherefully, as I haue hitherto ioyfully abyden it. Nothyng is there that more deliteth me, then that ẏ ghoſpell maye be furthered by my affliccions. I haue delite in nothyng els but ſtyll to runne forwardes in the race of the goſpell, wherin the lorde hath ſet me, vntyll that I come to the marke, beyng well aſſured that I ſhall accordyngly be rewarded at his handes, whiche is maiſter of the game, whan he ſhall ſee tyme at his owne pleaſure, who is without deceite. I auaunced not my ſelfe vnto this office, but the lord Ieſus ſet me in this romme, for to preache aſwell to the Iewes, as alſo to the Gentiles theſe moſte gladſome tidinges, whiche is, that it hath pleaſed god frely to ſaue euery man by beleuyng in the goſpell. Wherfore willingly and with all my herte will I nowe fulfyll this my vocacion, not regardyng whether I lyue or dye.

And now behold, I am ſure that henceforth ye all (thorow whom I haue goen preachyng the kyngdome of god) ſhall ſe my face no more. Wherfore I take you to recorde this daye, that I am pure from the bloude of all men. For I haue ſpared no labour: but haue ſhewed you all the councell of god. Take hede therfore vnto your ſelues and to all the flocke, amõg whome the holy ghoſt hath made you ouerſears, to rule the congregacion of god, whiche he hath purchaſed with his bloud. The text.

As long as I conueniently might, I was preſent with you, and holpe towardes your ſaluacion, teachyng, admoniſhyng, exhortyng, comfortyng ⁊ rebukyng, as I ſawe occaſion, with ofte recourſe to ſee you. But now am I certayne by inſpiracion of the holye ghoſt, that ye ſhall neuer more ſee me in this worlde agayne, neither ye Epheſians, nor yet any others that are inhabitours of the leſſe Aſia vnto whom I haue already preached the kyngdome of God. I haue doen my duety with all diligẽce, and vprightly. Wherfore ſeeyng that I muſt departe from you without any hope of returne, this do I proteſte before you all, that if any man periſhe eyther by his owne, or els by others defaulte, I am not gilty of theyr death. I haue ſhewed euery man the true waie to euerlaſtyng lyfe. I haue opened vnto you the will of god, howe he is minded to ſaue mankynde, and what they muſt do that continue in ſtedfaſt belefe towarde our lorde Ieſus, in ſuche wiſe that no man can ſaye for excuſe of himſelfe, that he knew it not. I my ſelfe haue giuen you enſaumple, both doyng, and alſo ſuffering all that I might, to haue you continue in puritie of the goſpell. No mannes death can be imputed to me. And nowe it ariſeth not of my free wyll that I muſte hence departe from you, nor yet do I for feare of anye perſecucion conuey my ſelfe awaye, but wittingly and willyngly goe I to vndoubted daungier of my lyfe, beeyng ſo wylled by the ſpirite of Chriſt. Wherfore what ye cannot come by through my preſence, that muſt ye ſupplye with your owne diligence. See that your owne hertes fayle you not, or els that your foote ſlyde not backe from thoſe thynges, that ye haue well entred into, but ye that are the elders, and vnto whom I haue cõmitted cure of this flocke, watche, partely for your owne behalfes, leſt ye be ſeduced by falſe apoſtles, ⁊ partely for the whole flockes ſake, whiche ye haue taken in hande to feede. I haue vprightly executed myne office, that was aſſigned and deputed to me of our lorde. Take ye lyke care and thought, and with ſemblable good wyll and vprightnes of behauiour, for the flocke that the holy ghoſt hath made you biſhoppes of, that is to ſaye, ouerſeers, to take diligent hede that Chriſtes ſhepe lacke no holſome foode, and not to playe the partes of woulues, but of faythfull ſhepeherdes, towarde goddes owne congregacion, whiche ye muſte not neglygently looke vpon, foraſmuche as god did ſet ſo muche ſtore by it, that he purchaſed it by the bloud ſheddyng of his onely begotten ſonne. Ye muſt therfore beware that in no wyſe the ware whiche god hath ſo derely bought, maie periſhe or miſcary through your negligence.

The texte. For I am ſure of this, that after my departyng, ſhall greuous woulues entre in among you, not ſparing the flocke. Moreouer, of your own ſelues ſhal men ariſe ſpeaking peruerſe thynges to drawe diſciples after them. Therfore awake, and remembre, that by the ſpace of .iii. yeares, I ceaſed not to warne euery one of you, both nighte and daye with teares.

I do not warne you of theſe thinges aforehande ſo earneſtly for nothyng. For right certaynly aſſured I am, that you ſhall not ſtill haue Paules with you, but after my departyng, fierce rauenyng woulues ſhall preaſe in among you, as it were in to foldes deſtitute of the ſhepeherde, which ſhall not ſpare the flocke, but ſhall aſſaye by all meanes to diſperſe and ſcatter the congregacion. Than it is to bee feared, leſte that ſuche as are weake, beeyng euen ouerthrowen with aduerſitie, will forſake the goſpell. But yet is there another daunger muche greater then this, that I haue already ſpoken. There ſhall come not only from foreyn places, whiche by feare, by threatnyng, by deceytfull perſwaſions, and by fayned ⁊ cloked holyneſſe, ſhall endeuour themſelues to corrupte your pure lyuyng, and to withdrawe your libertie, that ye haue by the ghoſpell of Ieſus Chriſte: but alſo euen among your ſelues ſhall certayne men aryſe, whiche betraying this concorde and vnitie of myndes, that ye are nowe in, ſhall ſpeake wicked and pernicious thinges, and ſuche thinges as ſhall much ſwerue from the ſyncere veritie of the ghoſpell. And ſuche ſpeakers ſhall not meane, entend, or labour, yͭ Chriſtes flocke may be ſafely preſerued vnto hym, but to haue diſciples in theyr owne name to folowe theyr tayles, to the entente that they maye ſeme to be no ſmall fooles, as though they were afeard leſte they ſhould ſeme preachers nothyng excellente, but altogether vnlearned, vnleſſe they ſhould teache ſome new ſtraunge poinctes of doctryne, of theyr owne brayne. But deuiliſhe is that newe inuencion, whan men ſhall adde vnto the goſpell, whiche of it ſelfe is ſufficient. He that is a paſtour or ſhepherd in dede, had rather that Chriſt had diſciples, then himſelfe to haue diſciples. And of him doeth a good paſtour receyue meate wherewith to fede them. But theſe men for to get themſelues renoume, and for their owne pryuate and worldly lucre, make of Chriſtes diſciples, theyr owne diſciples, and wyll be thought to be founders of the doctryne of the ghoſpell, whereof we in very dede are but ſtewardes and miniſters. Wherfore the greater the daungier is that is at hande, ſo muche the more diligently watche ye, hauyng ſtill in minde howe that I (whan I was in Aſia by the ſpace of thre yeres) ceaſſed not daye and nyght to admoniſhe and warne euery one of you with teares.

¶ And nowe brethren, I commende you to god, and to the woorde of his grace, which is hable to buylde farther, and to geue you an inheritaunce among all them which are ſanctified. I haue deſired no mans ſiluer, golde, or veſture. Yea, you your ſelues knowe yͭ theſe handes haue miniſtred vnto my neceſſities, and to thē that were with me. I haue ſhewed you all thynges, howe that ſo labouryng, ye ought to receyue the weake, and to remembre the woorde of the Lord Ieſu, howe that he ſayd: it is more bleſſed to geue then to receyue. The texte.

And thus brethren, becauſe I muſt parforce departe from you, I commit you all to god (who will not forſake his flocke) ⁊ to preachyng the woordes of his goſpell, wherein whatſoeuer perſones doe ſyncerely and vprightly vſe themſelues, and doe rather ſette forth the franke bountie, ⁊ goodneſſe of god, whiche he freely geueth to all men, then the iuſtice of the lawe: them wyll the fauour of God helpe forewarde in the ſame. I for my parte accordyng to my duty, haue caſt the foundacion: but god, that worketh all theſe thinges by me, may buylde on it, that the ſame whiche is begonne, may accordyng to his will, be finiſhed, and like as it hath hitherto chaunced vnto you, by profeſſyng the ghoſpell to be the ſonnes of God by adopcion, ſo ye continuyng in this godly purpoſe, may atteyne to the heritage which is promyſed vnto all ſuche, as are ſanctified by the grace of God, whether they be Iewes, or els Gentyles. Ye haue ſeen howe carefull I haue been, what trauayle I haue taken, ye haue ſeen what perilles I haue ſuſteyned for your ſakes, ſekyng of you no rewarde for it, neither honour, neither aduauntage of gaynes, in ſomuche, that I haue not receyued ſo muche as neceſſaries at your handes, whiche the other apoſtles abrode doe, and I both lawfully and alſo with goood conſcience myght haue receyued. I neuer deſired golde, or ſyluer, or apparell of any manne. For (as it is not vnknowen vnto you all) theſe handes of myne haue ſufficiently miniſtred all thynges that eyther I or my felowes with me neded. I myght haue taken theſe thinges of you, knowyng that a labourer is worthy his wages and hiere, but I thought it better to loke for all my reward at gods hād: and I endeuoured my ſelfe by all meanes to geue you a ryght perfite enſample, that ye which haue by ſucceſſion receyued yͤ charge of the flocke, may perceyue it to be the dutye of a good ſhepeherde, that whereas he refuſeth no labour to profite his flocke, yet that he abſteyne from receyuing reward of any man, becauſe of the weake, leſte that any man be the more loth, or may beare the wurſe wyll to the ghoſpell, for that he is compelled to fynde his curate, or els leſt any manne paſſe leſſe on the woordes of the paſtours, becauſe that he maye thinke them in his daungier, foraſmuche as they receyued benefite at his hand. For the nature of men is ſuche, that they, (after what ſorte I can not tell,) ſet leſſe by them to whom they haue been any thyng beneficiall. And although it be ryght, that they whiche beſtowe the richeſſe and treaſures of the ghoſpell on you, be holpen agayne of you, with your temporall goodes, which be ſo vyle in reſpecte of the other, that there is no compariſon betwene them, yet I knowyng many weake perſones to bee emong you, would not gyue any man occaſion to imagine euyll of vs. Endeuour your ſelues to folowe this myne enſample as nere as ye maye, hauyng ſtill in mynde, what our lorde Jeſus ſayed: It is better to gyue then to receyue.

And to remembre the woordes of the Lorde Jeſu.

The texte.

And whan he had thus ſpoken, he kneled downe and prayed with them all. And they all wepte ſore, and fell on Paules necke, and kyſſed hym, ſorowyng moſte of all for the woordes whiche he ſpake, that they ſhould ſee his face no more. And they conueyed hym vnto the ſhip.

Whan Paul had thus ſayed, he kneled downe as his cuſtome was, and all they lykewyſe dyd the ſame and made theyr prayers. Than euery man wepte exceedyngly, inſomuche that they toke hym about the necke, and kyſſed hym, as takyng gredely the fruicion of hym that ſtreyghtwayes ſhould bee plucked awaye from them: for euery man was ſorye in his mynde for his departure, but moſte ſpecially for one woorde that Paul had ſpoken whan he ſayed that they ſhould ſee his face neuer more in the worlde. Whan this was doen, they brought hym all a long to the ſhyppe (as theyr duetye was,) and loked after him, whyles he ſayled, as farre as they coulde ſee hym.

The.xxi.Chapter.

The texte.

And whan it chaunced that we had launched furth, and were departed from them, we came with a ſtreyght courſe vnto Chous, and the day folowyng vnto the Rhodes, and from thence vnto Patara. And whan we had gotten a ſhyp that would ſayle vnto Phenyces, we wente aborde into it, and ſet furth. But whan Cyprus began to appere vnto vs, we lefte it on the left hande, and ſayled vnto Siria, and came to Tyre. For there the ſhyp vnladed her burden.

AND after we had ſette vp ſayle, and were goen out of ſyght of them that ſtoode on the banke lokyng after vs, we ſayled ſtreight furth and arryued at the Ylande called Chous, and nexte daye after at Rhodes, and thence furthe tyll we touched at Patara, whiche is a citie of Licia, nere to the ſea ſyde. There founde we a ſhyppe, that was redie to ſayle towarde Phenice and we toke ſhyppyng there, and ſayled therein. But whan the Ylande of Cypres appeared vnto vs, we leauyng it on the lefte hande, ſayled towarde Syria, & arriued at Tyre, which is a citie ſytuate on the ſea banke of Phenice, as Sydon is lykewyſe. We deſired rather to ſayle ſtreyght foorth to Paleſtine, but becauſe Tyre was a marte towne, the maſter of the ſhyppe would nedes ſet his marchaundyſe on lande there.

¶ And when we had founde brethren, we taryed there ſeuen dayes. And they tolde Paul through the ſpirite, that he ſhould not go vp to Hieruſalem. And when the dayes were ended, we departed, and they all brought vs on our waye, with wyues and children, tyll we were come out of the citie. And we kneled downe in the ſhore and prayed. And whan we had taken our leaue one of an other, we toke ſhyp, and they returned home agayne. The texte.

But whan as we founde ſome diſciples there alſo, we taried with them ſeuen dayes. Emong them were ſome, whiche beyng enſpired with the ſpirite of prophecie, counſelled Paul, that he ſhould in no wyſe go to Hieruſalem. But yet for all that, when the ſeuen dayes were expired, we departed from Tyre, all the diſciples with their children and wyues accompanying & bryngyng vs out of the citie to the ſea banke. Where after we had kneled downe and made our prayers with one conſent, and had taken our leaue one of an other: we toke ſhyppyng, and they returned home agayne.

¶ When we had full ended the courſe frō Tyre, we went downe vnto Ptolomaida, & ſaluted the brethren, and abode with them one day. The next day, we that were of Paules company, departed & came vnto Ceſarea. And we entred into the houſe of Philip the Euangeliſte, which was one of the ſeuen, and abode with him. The ſame had fower doughters virgins, whiche dyd prophecie. The texte.

From Tyre we ſayled to Ptolomaida, whiche is a citie on the ſea, nere to the hyll named Carmelus. Here we ſaluted our brethren, and remayned one daye with them. Nexte daye after, Paul and we went furth on our iourney, and came to Ceſarea, a citye of Paleſtine, and entred into the houſe of Philip, whiche firſt of all had preached the ghoſpell to the chaumberlayne, and to the Samaritanes, and was one of the ſeuen deacons, that the apoſtles had inſtituted & ordeyned at Hieruſalem. With him we abode. This man had fower daughters all vnmaried, which had abundantly the ſpirite of prophecie, accordyng to the prophecie of Iohel.

And as we taried there a good many of dayes, there came a certayne Prophete from Iewry, named Agabus. Whan he was come vnto vs, he toke Paules girdle, and bounde his fete, and handes, and ſayed: Thus ſayeth the holy ghoſte, ſo ſhall the Iewes at Hieruſalem bynde the man that oweth this girdle, and ſhall delyuer him into the handes of the gentiles. The texte.

And whan we had continued ſoiourning in his houſe certayn daies, there came a Prophete frō Iewry, whoſe name was Agabus. He takyng his lodgeing emong vs, and baytyng there, toke Paules gyrdle, whiche after he had knotted about his owne legges, accordyng to the cuſtome of the olde prophetes, which had wount to expreſſe before by ſome viſible token, that thing that they prophecied of, thorowgh the inſpiracion of the holy ghoſt, ſayed: Thus ſayeth the holy ghoſt. He that oweth this gyrdle, ſhall ſo be bounde of the Iewes at Hieruſalem, & they ſhall deliuer him into the hādes of the Gentiles.

When we heard this, both we and other which were of the ſame place, beſought him that he would not go vp to Hieruſalem. Then Paul anſwered and ſayed: what do ye weping and vexing myne herte? I am ready, not to be bounde onely, but alſo to dye at Hieruſalem for the name of the Lorde Ieſu. When we could not turne his mynde, we ceaſed, ſaying: the will of the Lorde bee fulfilled. The texte.

We beeyng muche feared with theſe wordes, and the diſciples alſo that dwelled there with many weping teres deſyred him, that he ſhould not committe ne put himſelfe into he handes of the Jewes at Hieruſalem. This was the godly affection and zele of them, that were lothe to haue ſo excellent a paſtour to periſhe. But Paul, whiche had a more certayne anſwere of the holy ghoſt in his mynde, and knewe that he ſhould fyrſte goe to Hieruſalem, and ſhould after that ſee Rome, ſayed vnto them: wherefore do ye make my herte ſory with your vayne teares? For the daungier that the Prophetes warne me of, doeth nothyng moue me, but your doulour and ſorowe maketh me to be ſory and penſyfe. I am fully mynded to further that thyng whiche the holy ghoſt wylleth me, namely the ghoſpell. I nothyng feare bondes, which I haue been well enured with. For god forbid, that I for feare of enpryſonment, ſhoud leaue of from furthering of the ghoſpell, ſeeing that I am ready, yea, yf it were to dye at Hieruſalem, for my Lord Jeſus ſake. Let Paul lye in chaynes, ſo that the goſpell maye haue free lybertie to paſſe. Let Paul leſe his lyfe, ſo that the glory of Jeſus name may lyuely ſpryng and flouryſhe emong all men. I am deſirous of lyfe for none other ende, but that I may profite the ghoſpell. But otherwyſe I would recken it great aduauntage gotten, to bee ſhortly ryd out of this lyfe for Chriſtes ſake, wherfore doe not ye mourne for that thyng that I my ſelfe am deſyrous of, (yf it ſhall ſo pleaſe God,) & ceaſe ye therfore to make my mynde penſife with your weping and waylyng, for I cannot choſe but be ſad, ſeyng my frendes ſad. To theſe his woordes, whã we had nothyng to aunſwere, and ſawe hym fully bent to go to Hieruſalem, we ſuffred hym to departe, ſaying: the will of the Lorde be fulfilled. For theſe ought to be the woordes of true Chriſtians, & though they haue not the ſame woordes ſtill in theyr mouthes, yet muſt they cõtinually thynke them in theyr hertes, ſo that in aduerſitie, as well as proſperitie, ſtyll muſte they ſaye: The wyll of the lorde be fulfylled.

The texte. After thoſe dayes we toke vp our burthens, and went vp to Hieruſalem. There went with vs alſo certayne of the diſciples of Ceſarea, and brought with them one Mnaſon of Cyprus, an olde diſciple, with whome we ſhould lodge. And whan we were come to Hieruſalem, the brethren receyued vs gladly. And on the morowe, Paul went in with vs vnto James. And all the elders came together. and whan he had ſaluted them, he tolde by order all thynges, that God had wrought among the Gentiles by his miniſtracion.

And ſo whan we had taryed a fewe dayes at Ceſarea, we made ready our ſelues to take our iourney towarde Hieruſalem. And ſome of the diſciples folowed Paul, and went in cumpanie with vs from the citie of Ceſarea, bryngyng with them a certayne man named Mnaſo, which was a Cyprian borne, with whome we ſhoulde hoſte at Hieruſalem. For he was knowen to bee a good and godly man, for he had than of long tyme beleued the ghoſpell, and had perſiſted and continued in the ſinceritie of the fayth. But whan we were come to Hieruſalem, the brethren gladly and ioyfully receyued vs. And Paul the nexte day takyng vs with hym, went to James his houſe the iuſte, which was called the brother of the Lorde. For he was inſtituted of the Apoſtles, biſhop of Hieruſalem. And thyther aſſembled all the elders. Whom as ſoone as Paul had euerychone ſaluted, he rehearſed to them in order, what God had wrought emong the Gentiles by his miniſterye, emong whom he had nowe a good ſorte of yeares preached the ghoſpell.

The texte. And when they heard it, they glorified the Lorde. And ſayed vnto him: Thou ſeeſt brother howe many thouſande Jewes there are whiche beleue, and they are all earneſt folowers ouer the lawe. And they are infourmed of the, that thou teacheſt all the Jewes which are among the Gentiles, to forſake Moyſes, and ſayeſt that they ought not to circumcyſe theyr children, neither to lyue after the cuſtomes. What is it therfore? The multitude muſt nedes come together: For they ſhall heare that thou art come. Do therfore this that we ſaye to the. We haue fower men, whiche haue a vowe on them: Them take and purifie thy ſelfe with them, and do coſte on them, that they maye ſhaue theyr heades: and all ſhall knowe that thoſe thynges, whiche they haue heard concernyng the, are nothyng: but that thou walkeſt and kepeſt the lawe

Whan they heard all the matter they glorified the Lorde, that had alſo powred his grace vpon the Gentiles. But foraſmuche as Paul was accuſed to many of the Jewes, to be one that abhorred Moſes lawe, ⁊ that he in ſettyng furth the benefite that came by the ghoſpell, yelded leſſe to the obſeruaciõ of the lawe, then he ought to do: to the entent that a remedy myght be founde for this inconuenience alſo, they ſayed vnto hym: brother Paul, ſayed they, thou ſeeſt howe many thouſande Jewes be here that beleue the ghoſpell, and all theſe are muche affeccionate to the lawe of Moſes. And a rumour there is come to theyr eares, whiche we knowe to bee falſe, that thou teacheſt the Jewes, whiche are among the Gentiles, to forſake ⁊ renounce Moyſes lawe, ſo that they neyther circumciſe theyr chyldren, ne kepe the trade of theyr forefathers, as concernyng choyſe of meates, kepyng of the Sabboth dayes, waſhyng, and ſuche other thynges, as the Jewes, whiche are not conuerſaunte with the Gentyles, do with great deuocion, obſerue and folowe. Theſe men, beyng reſtrayned by an acte made of theyr forefathers, are indifferently contented, that the Gentyles be not burdened with the law. But that thoſe, which are Jewes borne, ſhould be led awaye from the obſeruacion of the lawe, to the Gentyles kynde of lyfe, they can in nowyſe abyde. Wherfore we muſt take here good hede, that no ſedicion be made about this matter. What remayneth than to be doen? Fyrſt it cãnot be choſen, but that ỹ multitude muſte be called together. For it will ſoone be knowen, that thou art come. Wherfore to the entente that thou mayeſt bee out of this ſuſpicion, folowe our counſell. Here be among vs fower men, which accordyng to the cuſtome of the Jewes, haue taken a vowe on them, ioyne the with them, and fulfyll together all ſolemne ceremonies, as they do, that deſyre to be purified and made holy after theyr vowe: and yf there be any thyng beſydes that is to be beſtowed on ſacrifice or offerynges, beſtowe lyke coſte as they do, vntyll ſuch tyme that they haue ſhauen theyr heades. And in ſo doyng, euery man ſhall knowe for a ſuertie, thoſe thynges to be falſe, that bee rumoured abrode of the, and they ſhall alſo perceyue, that thou in ſuche ſorte beſydes doeſt preache the gracious benefite of the ghoſpell, that it is without reprofe of thoſe, that kepe the ceremonies of the lawe, which God deliuered them, ⁊ other tradicions of theyr elders, whan they ſee thee do the ſame, which ſome had reported the to diſproue. And by this meanes ſhall the Jewes ceaſe to ſpeake euill of the, whiche are ſo many in numbre, that they muſte nedes be had in eſtimacion and not neglected.

¶ But as concernyng the Gentiles whiche beleue, we haue written and concluded, that they obſerue no ſuche thyng, ſaue onely that they kepe them ſelues from bloude, and from thynges offered to ydoles, and from ſtrangled, and from fornicacion.

The texte.

But as for the Gentyles, that are conuerted to the fayth, we haue writ but of late vnto them, as it was agreed vpon, and decreed by the apoſtles and the whole cumpanie of diſciples, that they ſhall not be compelled to kepe Moſes lawe, ſauyng onely that they abſteyne from that fleſhe, that is ſacrificed vnto ydolles, from bloud, from ſtrangled beaſtes, and from aduoutry.

The texte.

¶ Then the nexte daye, Paul toke the men, and purified himſelfe with them, and entred into the temple, declaring that he obſerued the dayes of the purificacio͂, vntyll that an offeryng ſhould be offered for euery one of them. And whan the ſeuen dayes were now almoſt ended, the Iewes which were of Aſia (when they ſawe hym in the temple) moued all the people, and layed hãdes on hym, crying: men of Iſrael, helpe. This is the man that teacheth all men euery where againſt the people and the lawe, and this place. He hath alſo brought Grekes into the temple, and hath polluted this holy place. For they had ſeen with him in the citie, one Trophimus an Epheſian, whom they ſuppoſed that Paul had brought into the temple. And all the citie was moued, and the people ſwarmed together. And they toke Paul, and drue him out of the temple, and forthwith the doores were ſhut.

Than Paul dyd after this councell of Iames and of the brethren, and takyng vnto hym thoſe fower perſones, whiche had ſolemnely made a vowe, wente into the temple, and there profeſſing that his dayes of purifying were fyniſhed, he omitted ne let paſſe no ceremonie, vntyll that ſacrifice was offered vp for euery one of them. All this required ſeuen dayes ſpace for the accompliſhement therof. Whiche beyng almoſt expired, certayne Iewes that beleued not, whiche before had ſeen hym in Aſia, and there rayſed commocion agaynſte hym, whan as they ſawe Paul in the temple, they ſtyrred vp the people, & layed handes on Paul, crying: Ye men of Iſrael helpe: this is he, whom you haue by reporte hearde of, that hathe wandered ouer all countreyes, and hath taught in all places a newe doctrine agaynſte this people, whiche God choſe ſeuerally to hymſelfe, againſt our lawe alſo, which we receyued of God, and agaynſt this temple, which is had in great honour through all the whole worlde. And yet is not this wicked perſon ſo contented, but hathe moreouer brought with hym into this our temple both Grekes, and others, that are not circumciſed, and hath prophaned or polluted & ſuſpended this holy place. (For duryng the tyme that Paul had been in the citie, they had dayly ſeen in his cumpanye, one Trophimus whiche was an Epheſian borne, and thereby they coniectured, that Paul had brought him into the temple.) With this troubleſome noyſe all the citie was reyſed, and the multitude flocked together. And they toke Paul and drewe hym out of the temple (as a man worthy to bee deliuered into the handes of the furious rageyng people, to do with hym what they would, and forthwith the doores of the temple were ſhut faſte vp, that he myght haue no place whither he might ſafely eſcape. For they ſought oportunitie, that is to ſaye, a tyme and waye conueniente to kill hym, whiche thyng was not lawefull for theyr religion to doe in the temple,) as though it were not an vngodly and a wicked thyng in any place els to ſley an innocente.

And all the citie was moued. &c.

The texte.

As they wente about to kyll hym, tydinges came to the high captayne of the ſouldiers that all Ieruſalem was moued. Which immediatly toke ſouldiers and vnder captaynes and ran downe vnto them: whan they ſawe the vpper captayne & the ſouldiers, they lefte ſmytyng of Paul. Than the captayne came nere and toke hym, and commaunded hym to be bound with two chaynes, and demaunded what he was, & what he had doen. And ſum cryed one thing, ſum an other, among the people. And when he coulde not knowe the certayntie for the rage, he commaunded hym to be caryed into the caſtell. And when he came vnto a ſtayre, it fortuned that he was borne of the ſouldiers, for the violence of the people. For the multitude of the people folowed after crying: awaye with hym.

In the meane ſpace, tidynges came to the captayne marcyall of the Romayne armye, that all the citie of Hieruſalem was reyſed vp. The captayne forthwith taking & ioynyng vnto hym ſouldiers, with theyr vnder captaynes, haſtened to them. But whan the Iewes ſawe the captaine marciall haſtening toward them with harneſſed men, they ſurceaſſed, and lefte ſmytyng of Paul. And whan the captayne was come ſome what nere, he commaunded them to lay handes on Paul, and to bynde hym with two chaynes, ſuppoſyng him to bee ſome haynous malefactour, foraſmuche as the multitude ordred hym ſo roughly and ſo ſore. That doen, the captayne enquyred of the Iewes what he was, and what he had committed. But whan he coulde haue no certayne knowlege, by reaſon of the troublous noyſe that they made on eche ſyde, roryng and crying with a loude voyce, one one thyng, and another another thing, he commaunded that Paul ſhould bee brought into the caſtell, bounde as he was, that he myght knowe the trueth within the place of defence, and of ſafe cuſtody, the people being ſet aparte. And whā as Paul came to the ſtayghers of the caſtell, he was caryed of the ſouldiers, for feare leſte yͤ multitude ſhould violently take hym awaye. For they feared leſte they would hurte him before he could be conueighed into the caſtell. For the multitude of the people folowed, euē to the very ſtaighers of the caſtell, crying out as high as they could, awaye with hym, diſpatche hym, awaye with him.

And whan he coulde not knowe the certaintie. &c.

And whan Paul began to be caried into the caſtell, he ſayed vnto the high captayne: maye I ſpeake vnto the? Whiche ſayed: Canſte thou ſpeake Greke? Art not thou that Egypcian, whiche before theſe dayes madeſt an vproare, and leddeſt out into the wilderneſſe fower thouſand men that were murderers? But Paul ſayed: I am a manne which am a Iewe, of Tarſus a citie in Cilicia, cytizen of no vyle citie, I beſeche the ſuffer me to ſpeake vnto the people. And whan he had geuen hym lycence, Paul ſtoode on the ſteppes, and beckened with the hande vnto the people. and whan there was made a great ſylence, he ſpake vnto them in the Hebrewe toung, ſaying. The texte.

But after they came to the entry of the holde, Paul beeyng deſyrous to ſatiſfie the mynde of the Iewes that made this buſineſſe, ſayed to the captaine marciall, maye it pleaſe you to geue me leaue to ſpeake vnto you? The marciall aunſwered: canſt thou ſkill of the greke toung? For Paul had ſpoken thoſe woordes in Greke. Art not thou (ſaied the marciall) the ſame Egypcian, that haſt made commocion before lykewiſe & that leadeſt fower thouſande murderers hence into the deſerte? Paul aunſwered: I am not he whome you take me for, but I am a Iewe borne, and my natyue countrey is Tarſus, a noble citie in Cilicia. But I pray you geue me lycence to ſpeake my mynde to the people. Which whan he had permitted him, Paul ſtanding on the ſteppes, beckened with his hande and certified the people by tokens, that he woulde ſpeake vnto them. And ſtreyghtwayes ſylence was made, and he began to ſpeake on this wyſe, in the Hebrewe tounge.

The.xxii.Chapter.

The texte. ¶ Men, brethren, and fathers, here ye myne aunſwer whiche I make nowe vnto you. When they heard, that he ſpake in the Hebrewe tongue to them, they kepte the more ſylence. And he ſaith: I am verayly a manne whiche am a Iewe, borne in Tarſus a citie in Cilicia: neuertheles, yet brought vp in this citie, at the feete of Gamaliel, and infourmed diligently in the lawe of the fathers, and was feruently mynded to godwarde, as ye all are this ſame daye, and perſecuted this waye vnto death: byndyng and deliueryng into pryſon bothe men and women, as the chiefe prieſte doeth beare me wytnes and all the eſtate of the elders, of whom alſo I receyued letters vnto the brethren and wente to Damaſco to bryng them whiche were there, bound vnto Ieruſalem, for to be puniſhed.

YE menne whiche be here preſent, partely by lynage brethren, and partely for your auncient yeares and dignitie, fathers, gyue eare to me, whiles that I purge my ſelfe of thoſe thynges, whereof I am falſely accuſed vnto you. Whã Paul had ſpokẽ theſe wordes in manier of a preamble, the multitude hearyng hym ſpeake Hebrewe, made the more ſilence, whyther it were becauſe that euery man vnderſtoode this language, or els becauſe that all men beare more fauour to theyr owne countrey ſpeache, then to any other. Than dyd Paul procede and goe furth in his tale in this wyſe. To the entente that ye may perceyue me to haue committed nothing blaſphemouſly, eyther agaynſt this Iudaicall people, or agaynſt Moyſes lawe, or els agaynſt the temple: I am a Iewe borne, my father ⁊ my mother both Iewes, and borne I was at Tarſus, a citie in Cilicia. But brought vp was I in this citie, at the feete of a man, that ye all knewe well inough, whoſe name was Gamaliel, and euen from my chyldehood was I diligently inſtructed in the lawe of my countrey, earneſtly bent to the honouring of the true God, in ſuche ſorte as ye do to this preſente tyme: inſomuche that I, for the affection that I bare to the lawe, dyd perſecute this doctryne of the ghoſpell, which I nowe profeſſe, purſuyng ſuche as profeſſed the ſame, not to pryſon and bondes only, but alſo to death, entendyng nothyng els then perſecucion, with ſore threatnynges, and ſondry kyndes of death agaynſte the profeſſours of the ghoſpell, byndyng and caſtyng into pryſon, both man and woman, that ſtycked to the ſayed doctryne. And that I tell nothyng otherwiſe then trueth, he can beare me wytneſſe whiche was than the high prieſt and all the other auncientes with him, from whom I receyued letters and tooke my iourney towardes Damaſco, that I myght bryng thẽ pryſoners from thence to Hieruſalem, whiche profeſſed Chriſtes name, to the entente that they might be puniſhed, accordyng to the diſcrecion of the prieſtes and elders.

The texte. ¶ And it fortuned (as I made my iourney, and was come nygh vnto Damaſco) about none, ſodaynly there ſhone from heauen a great lyght rounde about me, and I fell vnto the yerth, and I heard a voyce ſaying vnto me. Saule, Saule, why perſecuteſt thou me? And I aunſwered: what art thou Lord? And he ſaied vnto me: I am Ieſus of Nazareth, whome thou perſecuteſt. And they that were with me, ſawe verely a lyght and were afrayed but they heard not the voyce of hym that ſpake with me. And I ſayed: what ſhall I do Lord? And the Lord ſayed vnto me: aryſe, and go into Damaſco, and there it ſhall be tolde the of all thynges, whiche are appoynted for the to doe. And when I ſawe nothyng for the bryghtneſſe of the lyght, I was led by the hande of them that were with me, and came into Damaſco, And one Ananias a perfecte manne (and as pertaynyng to the lawe,

hauyng

hauing good reporte of all the Iewes whiche dwelt there) came vnto me, and ſtoode and ſayed vnto me. Brother Saule, receyue thy ſyght. And the ſame houre I receyued my ſyght, and ſawe him. And he ſayed: the God of our fathers hath ordeyned the before, that thou ſhouldeſt knowe his wyll, and ſhouldeſt here the voyce of his mouth, for thou ſhalt be his witneſſe vnto all men of thoſe thynges whiche thou haſt ſeen and heard. And nowe why tarieſt thou? Aryſe. and be baptiſed, and waſhe awaye thy ſynnes in callyng on the name of the Lorde.

This mynde dyd I than beare them, for none other cauſe, then for the affeccion that I had to the lawe, and to our relygion, whiche I had receyued of my forefathers, whiche thyng is the occaſion that ye nowe at this preſent are ſo muche agaynſt me. Nowe wyll I tell you, by what occaſyon I chaunged my mynde, whiche whan ye ſhall perceyue, perchaunce ye alſo wyll turne your myndes. For it chaunced, whan as I went thyther, and was almoſte at Damaſco, aboute hygh noone, ſodaynly a great lyght compaſſed me about from heauen, wherewith ſtrycken I was, and I fell downe to the grounde, and heard a voyce ſpeake vnto me from heauen, ſaying: Saule, Saule, why doeſt thou perſecute me? Vnto whome, whan I had made anſwer: What art thou lord? the voyce ſaied againe: I am Ieſus of Nazareth whome thou purſueſt. But my companions that were with me ſaw the light, and were ſore afrayed, as for the voyce that ſpake vnto me, they heard it not. Than ſayed I: Lorde what is thy will that I ſhould doe? The Lorde made anſwere agayne in this wyſe: Aryſe and go to Damaſco. There ſhall eche thyng that thou muſt doe, be tolde thee. And where myne iyes were ſo daſeled with the brightnes of that lyght, that I could ſee nothyng at all, my felowes led me by the hande, vntyll I came to Damaſco. There mette I with a good man, and one that for his vpryght walkyng in the lawe, was alſo Godly, named Ananias, of whome all the Iewes that dwelt than at Damaſco reported well. This Ananias ſtandyng by me, ſayed thus. Brother Saule receyue thy ſyght agayne. And I forthwith receyued my ſyght and ſawe hym.

Than ſayed he: The God of our fathers hath choſen, and ordeyned the for this ende, that thou ſhouldeſt knowe his will, and that thou ſhouldeſt ſee him, that is onely iuſte: whiche iuſtifieth all thyng, and that thou ſhouldeſt heare the voyce of his mouthe. For Ieſus was in the ſame lyght, that daſeled thyne iyes, and it was his voyce that thou dyddeſt here, forbecauſe thou ſhalt bee wytnes vnto him before all menne, of thoſe thynges, whiche thou haſt ſeene and hearde, and now ſeeing this is the will of god, wherefore doeſt thou ſtay? Aryſe, and be chriſtened, and waſhe awaye thy ſynnes, calling vnto his name, whom thou before haſt perſecuted.

The texte.

¶ And it fortuned, that when I was come agayne to Hieruſalem, and preyed in the temple, I was in a traunce, & ſawe him, ſaying vnto me: Make haſte and get thee quickely out of Hieruſalem: for they will not receyue thy witnes that thou beareſt of me. And I ſayed: Lorde, they knowe, that I pryſoned and bet in euery Synagoge them that beleued on thee. And when the bloud of thy witnes Steuen was ſhed, I alſo ſtode by, and conſented vnto his death, and kepte the rayment of them that ſlewe hym. And he ſayed vnto me: departe, for I wyll ſende thee a farre hence vnto the Gentyles.

These thynges doen at Damaſco, when as I within ſhorte ſpace after, had returned vnto Ieruſalem, beeyng than a newe man, and was praying in the temple, rauiſhed I was beſydes my ſelfe, and Ieſus I ſawe which ſayed vnto me: Make haſte, and get the ſpedely out of Hieruſalem, for here will they not receyue thy teſtimony of me. Than aunſwered I in this wyſe: Lorde, I haue a good hope, that I ſhall doe good among this people, foraſmuche as themſelues knowe, that I for fauour that I dyd beare vnto the lawe, cruelly handled thy diſciples, halyng into pryſon as many as I coulde take, & whypping them in all congregacions, that gaue credence vnto thy goſpell. And yet was I not ſatiſfied with this doyng. But whan the bloud of Steuen was ſhed, which by his death bare faithfull witnes of the, and with great boldnes and conſtancie, I alſo was by whan they ſtoned hym, & conſented to the death of the innocent man, inſomuch that I kepte theyr garmentes, which brought hym to the place of execucion, and that fyrſt began to caſt ſtones at hym. And ſeyng that euery man may well vnderſtande by this, howe much affectionate I was once towardes the lawe, they may nowe ryght well perceyue that I chaunged not myne intent without great cauſes, & many ſhall be founde, that will ſo muche the more gladly folowe myne enſample, the more they ſhall ſee that my zeale was towardes this olde religion, for loue whereof I the more cruelly perſecuted thyne. Whan I had this ſayed, the Lord aunſwered: Goe, I ſay, and do as I byd the, for nowe is tyme come, that the ſpreading of my goſpell all the worlde abrode were begun. And for this ende haue I choſen the, that I may ſende the from hence to far countreyes among the Gentyles.

¶ They gaue hym audience vnto this worde, and then lyfted vp theyr voyces, and ſayed: awaye with ſuche a felowe from the yearth: for it is not reaſon that he ſhould liue. And as they cryed, and caſte of theyr clothes, & threwe duſt in the ayer, the captayne commaunded hym to be brought into the caſtell, and bad that he ſhoulde be ſcourged, and to be examined, that he might knowe wherfore they cryed ſo on hym. And whã they bound hym with thonges, Paul ſayed vnto the Centurion that ſtoode by hym: Is it lawfull for you to ſcourge a man that is a Romayne, and vncondemned? Whan the Centurion heard that, he wente and tolde the vpper captayne, ſayinge: what entendeſt thou to do? For this manne is a citizen of Rome. The texte.

The Iewes had peaceably ſuffred Paul to ſpeake his mynde, vntyll he ſpake thoſe wordes, yͭ is (I will ſende the to farre cõtreyes among the Gentiles.) Theſe wordes renewed eftſones euery mans griefe, becauſe that the Iewes beare great deſpite, and wunderfully abhorred the Gentiles: & for this cauſe diuerſe of thoſe alſo whiche deſpiſed not the ghoſpell, would in no wyſe that the Gentyles ſhould haue been made partakers of the gracious benefite that cummeth by the ghoſpell: or yf they nedes ſhould be receyued, that than they ſhould not be receyued, vnleſſe they would be circumciſed, as who ſhould ſay, that a man might not be a good man & in the fauour of God, vnleſſe he were a Iewe. Wherefore whan they heard that the Gentiles were preferred before the inhabitauntes of Hieruſalem, with great clamour and noyſe they interrupted Paules tale, and ſayed vnto the marcyall: Ridde this felowe out of the worlde, for it is pitie that he liueth. And whan the Iewes by many tokens, vttered the outrageous griefe of theyr myndes, by crying, and caſtyng of theyr garmentes, and finally by throwyng duſt into the ayre, the marciall ſuppoſed that ſome haynous crime had been committed, by occaſion wherof, all the people thus was ſtirred vp after ſo ſtraunge a ſorte: ſpecially ſeeyng that through licence giuen by hym vnto Paul to tell his tale, there had come nought els, but more inconuenience, cõmaunded his ſouldiers to bryng Paul

into the caſtell, and by waye of examinacion to whyppe hym, to the ende that by that meanes at the leſte wiſe, they myght of his owne confeſſion, get out of hym the cauſe, why the people tooke vp ſuche exclamacion agaynſt him.
And whyles they at the commaundemente of the marciall, were in byndyng hym towardes his whyppyng, Paul ſayed vnto an vnder captayne ſtanding by, whiche was appoynted to ſee hym examined with tormentes: What, is it a thing lawfull for you to whyppe a Romayne, yea, and that before he be caſt or founde giltie of his treſpace? Whiche wordes whan the petie captaine heard, he ſpedely went vnto the marciall, and ſhewed hym what he had heard, ſaying: What intende ye to doe? For this man, whome ye haue commaunded to be whypped, is a citizen of Rome.

Than the vpper captayne came, and ſayed vnto him: tell me, arte thou a Romayne? He ſayed: yea. And the captayne anſwered: with a great ſum obtayned I this fredome. And Paul ſayed: I was free borne. Then ſtreightwaye they departed from hym whiche ſhould haue examined hym. And the high Captayne alſo was afrayed, after he knew that he was a Romayne, and becauſe he had bounde hym. The texte.

But aſſone as the marciall heard this, he came to Paul hymſelfe, and ſayed vnto hym: Tell me is that ſame true, that my petie captayne hath certified me of? Art thou a citizen of Rome? And when Paul had affirmed that he was a citizen of Rome, the marciall aunſwered: It is a great matter that thou ſpeakeſt of. For it coſte me a great ſome of money, before I could be franchiſed & made a citizen of Rome. Then ſayed Paul: In this matter my chaunce was better, for I was borne citizen of Rome, and that lawfully, for my parentes before me were lykewyſe. Than furthwith thoſe whiche were ready there to haue gotten out the truth of him by meane of tormentes, departed from Paul. And the marciall alſo himſelfe feared of his owne part, after that he perceyued hym to be a citizen of Rome, becauſe that he had bounde hym. So greatly was the name of the Romaynes than feared.

On the morowe (becauſe he would haue knowen the certaintie wherfore he was accuſed of the Iewes) he leuſed hym from his bandes, and commaunded the high prieſtes and all the councell to come together, and he brought Paul forth, and ſet hym before them. The texte.

The nexte daye the captayne beyng deſyrous to knowe what the matter was, that the Iewes had accuſed hym, leuſed hym out of his bandes, & commaunded that the chiefe prieſtes ſhould aſſemble togyther, and all the whole councell lykewyſe, and furthe brought he Paul before them, that the matter myght be entreated by the heades without commocion of the multitude.

The.xxiii.Chapter.

¶ Paul behelde the councell, and ſayed: men and brethren I haue lyued in all good conſcience before God vntyll this daye. And the hye prieſt Ananias commaunded them that ſtode by, to ſmyte hym on the mouth. Then ſayed Paul vnto hym: God ſhall ſmyte the thou paynted wall. Sitteſt thou and iudgeſt me after the lawe and commaundeſt me to be ſmitten contrary to the lawe? And they that ſtode by, ſayd: reuileſt thou Gods hye prieſte? Then ſayed Paul: I wyſt not brethren, that he was the hye prieſt. For it is wrytten: thou ſhalt not curſe the ruler of the people. The texte.

Than Paul hauyng his iyes fixed and ſtedfaſtly ſet on the councell, begon to ſpeake in this wyſe: I haue been conuerſaunt in the ſight of God, who onely geueth ryghtfull iudgement, vntyll this preſente day, bearing my ſelfe vpryghtly and with a good conſcience, in all matters.

Whan the high prieſt Ananias had heard hym ſo boldly ſpeake, and ſo freely, howe that ſtreyght wayes he declared and auouched himſelfe to be gyltles, to the iudges reproſe, and other his accuſers, takyng the matter greuouſly, that he had not reuerently ſpoken of hym, neyther that he any thyng cloked the matter, commaunded thoſe that ſtoode by, to buffet him on the face whyles he was ſpeakyng. This was it, that the lorde had certified Paul of before, whan he ſayed: They ſhall not receyue thy wytneſſe of me. Than Paul on the one ſyde diſdeynyng in his mynde at this iniury, whiche was neuer vſed, no not in the iudgementes of the heathen, and on the other ſyde certifying hym that he ſhould be puniſhed at Gods hãd afterwardes in time to come for ſuch manifeſt tyrãny, ſayed vnto him: God ſhall ſmite the thou white limed wall. Sytteſt thou in this wyſe, that whan thou haſt heard the matter, thou mayeſt geue ſentence according as the lawe requireth, & commaundeſt thou me to bee ſmytten before thou heareſt the matter, contrary to the lawe? whiche forbiddeth that any man ſhould be puniſhed, excepte he be lawfully conuicted and caſt. Than they whiche ſtoode nexte vnto Paul, ſayed vnto hym: Doeſt thou in this wiſe reuyle Gods high prieſt? To ſuche extreme tyranny was than the prieſthood of the Iewes come, that they claymed it as a thyng lawfull for them, againſt right and equitie, to do euery man hurte, and yet would not they permit other men freely to ſpeake. Whiche was an euident token ỷ theyr prieſthood ſhould not long continue, after it was come to the extremitie of all miſchiefe. Than Paul, perceyuing that he ſhould nothing furder his cauſe vnder ſuch a iudge, thought that beſt it was onely to ſeke occaſion, howe that aſſembly might be diſſolued. Wherfore he aunſwerd: Brethren I was vncertayne that this mã was the high prieſt. Els I remembre well, that it is written in the booke of Exodus: Thou ſhalt not ſpeake euyll by the Prince or rewler of the people. After he had with this anſwere, ſomewhat appeaſed theſe that warned hym thereof, he ymagined ſome occaſion, howe he myght auoyde the tumulte and murmouring of the people. For lawfull it is to voyde peryll by crafte, wheras appereth no hope of profityng.

Sitteſt thou and iudgeſt me? &c.

The texte.

Whan Paul perceyued that the one parte were Saduceis and the other Phariſeis, he cryed out in the councell. Men & brethren, I am a Phariſee the ſõne of a Phariſee. Of the hope & reſurreccion frõ death, I am iudged. And whan he had ſo ſayd, there aroſe a debate betwene the Phariſeis & the Saduceis: and ỷ multitude was deuyded. For the Saduceis ſay, ỷ there is no reſurreccion, neyther aungell, nor ſpirite: but the Phariſeis graunt both.

Wherfore Paul, conſideryng that in the congregacion there were two ſortes of menne, the one Sadduceis, the other Phariſeis, whiche agreed not one with an other, ſayed with a loude voyce in audience of the counſell, ſo that euery man might here him: Brethren I am a Phariſey, and my parentes were Phariſeis, and I am arrayned, for becauſe that I preache, that the dead ſhall aryſe agayne. After he had thus ſayed, there aroſe diſſencion betwene the Phariſeis, and the Sadduceis: And the multitude alſo that was preſente ſeeyng them at variaunce, varyed among themſelues, and were of ſundrye opinions and partes. For the Sadduceis, in aſmuche as they beleue that the ſoule dieth with the body, do neither alowe reſurrectiõ, nor ſuppoſe that there is any ſpirite or aungell: The Phariſeis on the other part beleue both that reſurrection ſhalbe, and that there be both Angelles and ſpirites. Wherefore the multitude with great clamour began to make trouble.

The texte.

And there aroſe a great crye, and whan the Scribes whiche were of the Phariſees parte aroſe, they ſtroue ſaying: we finde no euill in this man: Though a ſpirite or an angel hath appered to him, let vs not ſtriue againſt God. And whan there aroſe great debate, the captayne (fearing leſt Paul ſhoulde haue ben plucte a ſundre of them) commaunded the ſouldiers to goe downe, and to take him from among them, and to bring him into the caſtle.

In the meane ſpace, certayne Scribes of the Phariſeis ſecte, aroſe, and contended in the fauour of Paul, and ſayed: We perceyue nothyng wherein this man hath tranſgreſſed. And yf that the holy ghoſte or an aungell hath ſpoken vnto him, it is not our parte to contende ne to ſtryue with God. This they ſayed, vpon the occaſion that Paul the day before, had ſhewed them, that the lorde had appered vnto hym by a viſion in the temple. So muche doeth it auayle in caſes already reſolued and determined, to be of this ſecte, or of that. But whan this diſſencion encreaſed more and more by reaſon that the Sadduceis cryed out ſo ſore againſt the Phariſeis, and the matter ſeamed lyke to growe to nothyng els, but to an extreme and deadly commotion, the marciall fearyng leſt that Paul ſhould be plucked in pieces among them, commaunded the ſouldiers to go downe, and take Paul from the throng, and to bryng hym into the caſtell agayne.

The texte.

The night folowyng, God ſtoode by him and ſayed: bee of good chere Paul: for as thou haſt teſtified of me in Jeruſalem, ſo muſt thou beare witnes alſo at Rome.

Than was it tyme, that God ſhould ſomewhat coumforte hym, that ſo manfully had wraſtled for hym, ſeyng that theſe troubles were ſo ſore, and yet ſorer were at hande. Wherfore the nexte night agayne, the Lord ſtoode by hym, ſaying: Be of good courage Paul. Theſe troubles ſhall not make an end of the, for the tyme of death is not yet come: but yet is it to come, that euen as thou haſt valiauntly borne witneſſe of me at Jeruſalem, ſo ſhalt thou witneſſe of me at Rome alſo. Thou haſt doen thy parte in this citie, whiche is the chiefe in all Jewry, it remayneth nexte that thou do the ſame in Rome, whiche is the head citie of all the worlde.

The texte.

And whan it was daye, certayne of the Jewes gathered themſelues together, and made a vowe, ſaying that they would neither eate nor drinke, tyll they had killed Paul. They were moe then fowertie men, which had made this conſpiracion. And they came to the chiefe prieſtes & elders, and ſayed: we haue bounde our ſelues wͭ a vowe, that we will eate nothyng, vntyl we haue ſlayne Paul. Nowe therfore geue ye knowledge to the vpper captayne and to the counſell, that he bring hym forth vnto vs to morowe, as though we would knowe ſome thyng more perfectly of hym. But we (or euer he come nere) are ready to kyll hym.

But as ſoone as it was day, certayne Jewes made a conſpiracion, and curſed them ſelues to the deuyll and to damnacion, yf they did eyther eate or drynke, before they had ſlayne Paul: ſo great malyce had they conceyued agaynſte hym. And it was no ſmall noumbre, that had made this conſpiracie, but they were aboue fowertie. Theſe perſons wente to the high prieſtes and elders, and ſhewed them theyr entente and purpoſe, ſaying: We haue moſte depely curſed our ſelues, to be perpetually damned in hell, if we either eate or drynke, before we ſhall haue ſlayne Paul. Nowe muſte ye lykewyſe put vnto your helpyng handes to the furtheraunce of our requeſt, that we maye the more eaſely bryng to paſſe that thing, whiche we are all deſyrous to doe. Sende ye woorde to the high marciall, both in your names, and alſo in the name of the whole counſell, that he bryng Paul before you agayne, pretendyng that ye wyll enquyre more diligently of hym, forasmuche as yeſterdaye ye could not, by reaſon of the commocion. And we ſhall ſo prouyde, that he ſhall not come ſafely into the caſtell agayne, as he yeſterdaye dyd, but before he come to the place, where the counſell ſhalbe kept, we wyll be ready to ſlay hym.

The texte. ¶ When Paules ſyſter ſonne heard of theyr laying wayte, he wente, and entred into the caſtell and tolde Paul. And Paul called one of the vnder captaynes vnto him, & ſayed: Bryng this young man vnto the high captayne, for he hath a certayne thyng to ſhewe him. And he toke hym, and brought him to the high captayne, and ſayed: Paul the pryſoner called me vnto hym, and prayed me to bryng this young man vnto the, which hath a certayne matter to ſhewe the. The hygh captayne toke hym by the hande, and wente with hym out of the waye, and aſked him, what is it that thou haſte to tell me? And he ſayed: the Iewes are determined to deſyre the ỹ thou wouldeſt bryng forth Paul to morowe into the counſell, as though they would enquyre ſumwhat of hym more perfectely. But folowe not thou theyr myndes: for there lye in wayte for him, of them, moe then fowertye men, which haue bound them ſelues with a vowe, that they will neyther eate nor drynke, tyll they haue kylled hym, and nowe are they ready, and loke that thou ſhouldeſt promiſe. The vpper captayne then let the young man departe, and charged hym, ſaying: ſee thou tell it out to no man, that thou haſt ſhewed theſe thinges to me.

Whiche craftie trayne of ſo deadly daungier, after that a certayne young manne, neuewe vnto Paul by his ſiſters ſyde, had perceyued, he thought the matter would not be ſlepte, but forthwith entred into the caſtell, and vttered vnto Paul, the daungier that was at hand. Whan Paul knewe of this he called one of the vnder captaynes vnto him, and ſayed: Bryng this young man vnto the marciall, for a certayne matter he hath to diſcloſe to hym.

Than the Captayne toke the young manne, as he was deſired to doe, and led hym to the marciall, and ſayd: That ſame felowe Paul, which is in holde, deſyred me to bryng this young man vnto you, and ſaied that he had a certaine matter, whiche he deſyred to talke with you of. Than the marciall toke the young man by the hande, and wente aſyde with him, and aſked: What is the matter that thou wouldeſt ſpeake with me? He aunſwered. The Iewes haue conſpired the death of Paul, and haue thus agreed among themſelues, that they wyll entreate you, to bryng Paul agayne before the counſell to morowe: vnder the pretence, that they will more diligently make enquirie of hym, forasmuche as yeſterday they could not well ſaye all that they would haue ſayed vnto hym. But they entend an other matter. Wherefore ye had nede to take hede, that ye do not vnawares graunt them theyr deſyres. For they haue laied theyr heades together and do vtterly purpoſe to deſtroy Paul, yea there be aboue fowerty, that haue curſed thēſelues depely, yf they eyther eate or drinke, before they haue ſlayne him. And euen nowe are they ready to cōmit this miſchiefe, and loke but for an anſwere of you. Whan the marciall had heard this, he let the young man departe chargeyng him, that he ſhould tell no man, that he had vttered this matter vnto the marciall. For he was deſyrous to ſaue Paules lyfe, but yet ſo, that he myght auoyde the yll wyll of the Iewes.

The texte. ¶ And he called vnto hym, two petye Captaynes, ſaying: make redye two hundred ſouldiers to go to Ceſarea, and horſemen three ſcore and ten, and ſpeare men two hundred at the third houre of the nighte. And delyuer them beaſtes that they may ſet Paul on, and bring him ſafe vnto Felix the high deputie: and he wrote a letter after this maner. Claudius Liſias vnto the moſte mighty ruler Felix, ſendeth greetynges. This man was taken of the Iewes, and ſhoulde haue been kylled of them. Then came I with ſouldiers, and reſcued him, and perceyued that he was a Romayne. And when I would haue knowen the cauſe, wherfore they accuſed hym, I brought hym foorth before the counſell. There perceiued I that he was accuſed of queſtions of the lawe. But was not giltye of any thyng woorthy of deathe or of bandes. And whan it was ſhewed me howe that the Iewes layed waite there for hym, I ſent hym ſtreyghte wayes to the, and gaue commaundement to his accuſers, that the thinges, which they haue againſt hym, they ſhould tell before thee: fare well.

Wherfore he called two of his pety Captaynes vnto hym, and ſayed: Make ye redie of ſouldiers, two hundred foote men, and three ſkore and ten horſemen, and two hundreth ſpearemen, that may go to Ceſarea, ſoone vpon the thirde houre of the nyght: prouyde alſo horſes, that ye maye carry Paul ſafe to the preſydent Felyx: The cauſe of the marcyalles ſo preſte diligence, was not for this onely cauſe and purpoſe to ſaue a mannes lyfe (for he was not a man of any ſuche conſcience) but his deſire was to be diſpatched of Paul whome he neyther coulde defende or mainteyne againſt the ferce malice of the whole counſell, nor yet durſt commit him being a citizen of Rome, vnto theyr furiouſe handes. And therfore commaunded he that he ſhould be had forth away by nyght, with a great bende of men, fearing leſte that yf he had gone in the daie, or with a ſmall company, the Iewes would haue taken him away in his iourney, and kylled him: and than the faulte ſhould haue lyen on his necke, becauſe it would haue been thought, that he had betrayed a citizen of Rome. And he ſente alſo a letter vnto Felix, the tenour wherof foloweth. Claudius Lyſias vnto the moſte woorthy preſident Felix, greetyng. The Iewes had layed handes on this man, & would haue ſlayne hym, vnleſſe I, vpon knowlege that he was a citizen of Rome, had cummen with a bende of men, and taken him from them. And foraſmuche as I was deſyrous to knowe the cauſe wherfore they accuſed hym, I brought him before theyr owne councell. Whom I found to be clere without faulte, either worthy death, or els wherfore he had deſerued to be empriſoned, ſauyng that certayne queſtions of the Iewes lawe were layed to his charge, but nothyng els. As ſoone as I was certified, that the Iewes had appoynted to lye in wayte for hym, I ſent hym forthwith vnto you, admonyſhyng the Iewes withall, whiche bee his accuſers, that yf they haue any thyng to laye to his charge, they ſhould take theyr iourney to pleade theyr matter before you. And thus fare ye well.

The texte.

¶ Then the ſouldiers (as it was commaunded them) tooke Paul, and brought him by night to Antipatras. On the morowe they left theyr horſemen to go with him, & returned vnto the caſtell. Which whan they came vnto Ceſarea (and deliuered the epiſtle to the deputie) preſented Paul before him. Whan the deputie had red the letters, he aſked of what countrey he was. And when he vnderſtoode that he was of Cilicia, I will heare the (ſaid he) whan thyne accuſars are come alſo: and he commaunded hym to be kept in Herodes iudgement hall.

Than the ſouldiers, accordyng as they were commaunded of the marciall, beyng charged with Paul, brought hym by night to Antipatras the citie.

The nexte daie foraſmuche as Ceſarea was not ferre of, and they ſuppoſed then that there was no great daungier to be feared, the footemen returned to Hieruſalem into the caſtell agayne, and the horſemen wente with Paul vnto

Ceſarea. Whyther after they were come, and had deliuered the letter vnto the preſydent, they brought Paul alſo before hym. And whan the preſydente had peruſed the letters, he aſked Paul of what prouynce he was. Whan Paul anſwered that he was a Cilician borne: I wyll here the, (ſayed he,) whan thy accuſers are preſent. And ſo commaunded that he ſhould be kepte in Herodes iudgement hall.

The .xxiiii. Chapter.

The texte.

¶ After fyue dayes, Ananias the high prieſt deſcended with the elders, and with a certayne oratour named Tertullus, whiche enfourmed the deputie agaynſt Paul. And whan Paul was called forth, Tertullus began to accuſe him, ſaying: Seyng that we lyue in great quietneſſe by the meanes of the, and that many good thynges are doen vnto this nacion, through thy prouidence, that allowe we euer, and in all places, moſte noble Felix, with all thankes. Notwithſtanding, that I be not tedyous vnto the, I pray the, that thou wouldeſt heare vs of thy curteſy, a fewe woordes. For we haue founde this man, a peſtilent felowe, and a mouer of debate vnto all the Iewes, in the whole world, and a mayntener of ſedicion, of the ſecte of the Nazarites, whiche hath alſo enforced to pollute the temple. Whom we toke, and would haue iudged him according to the lawe: but the high captaine Liſias, came vpon vs, and with great violence toke hym awaye out of our handes, commaunding his accuſers to come vnto the. Of whom thou mayeſt (yf thou wilte enquyre) knowe the certayntie of all theſe thynges, whereof we accuſe him. The Iewes lykewyſe affirmed, ſaying: that theſe thynges were euen ſo.

Than within fyue dayes after, Ananias whiche was than the high prieſte, and certayne other elders, came downe to Ceſarea: hauing in their trayne a certayne oratour named Tertullus, whiche ſhould pleade this matter. So earneſtly were they ſet to ſlay Paul. Whiche men after they had ſpoken with the preſidente, and had requyred that the pryſoner myght be brought foorth, Felix commaunded Paul to be called forth and to appere.

Than Tertullus, beeing but a ſlendre and a baſe defendour or protectour of an euill cauſe, beganne in this wyſe to accuſe Paul: Where as we maye thanke you that all matters haue been quiet and peaceable emong vs this long ſpace, and many dyuerſe and ſoondry thynges are ryght well gouerned in our common weale by your wyſedome, we at all tymes and in all places knowelege and ſette forth this your goodneſſe towardes vs, moſte noble captayne Felix, and nowe therfore, doe rendre vnto you moſte herty thankes. And this your redynes of right gentle herte towardes our nacion, putteth vs in great hope and confidence, that ye wyll conſider the tranquilitie of our coūtrey, as concernyng this cauſe alſo, whiche we nowe bryng before you. But leſt that I ſhould retayne, & kepe you awaye from your ſoondry and weightie affayres with ouer long a proceſſe or cyrcumſtaunce of woordes, I ſhall deſyre you, as your accuſtomed gentilneſſe is, to here vs ſpeake our myndes in fewe woordes. We haue perceyued this manne to bee a deadly enemy to our countrey, for as muche as he hath ſette debate betwene the Iewes, not only thoſe that inhabite Siria, but the others alſo in all countreys through the worlde, whereſoeuer is any reſorte of Iewes, makyng hymſelfe the brynger in of a new ſecte, which is called yͤ Nazarenes. And not contented with this, he was not afrayed to cum to Hieruſalem, and bryngyng into the temple men that were not circumciſed, ſticked not to prophane & ſuſpende our temple, whō we tooke with the dede doyng, and would haue iudged accordyng to our law, but Liſias the high marciall, came with a great bande of men, and tooke hym out of our handes, leauyng the examynacion of the matter vnto you, and willed his accuſers to cum before you: ſo that the marciall hymſelfe canne teſtifye vnto you, that theſe matters are true, which we laye to his charge. In this wyſe this ſlender and lyyng oratour ſayed: and the Iewes that were preſente at this accuſacion, affirmed that it was euen ſo, as Tertullus had ſayed.

The texte.

¶ Then Paule (after that the debytie hymſelfe had beckened vnto hym, that he ſhould ſpeake) anſwered: With a more quiet mynde do I anſwere for my ſelfe, for as muche as I vnderſtande, that thou haſt bene of many yeares a iudge vnto this people: becauſe that thou mayſt knowe, that there are yet but twelue dayes ſence I went vp to Ieruſalem for to worſhippe, and they neyther found me in the temple diſputyng with any man, neyther rayſyng vp the people, neyther in the Synagoges, nor in the citie. Neither can they proue the thynges wherof they accuſe me.

Than after this, Paule whan the preſidente by his beckenyng had willed him to make anſwere for hymſelfe, began to defende his owne parte in this wyſe: I ſhall with a great dele the more quiet mynde anſwere for my ſelfe, for aſmuche as I knowe that ye haue bene of many yeres enbuiſied emong thys people: and that by reaſon of deciſyng matters belongyng to the Iewes, ye are not ignoraunt of our lawes. And the later that this matter hath been doen whereof theſe men accuſe me, ſo muche the more certaynlye maye ye, by enquirie, knowe it, for it is yet but twelue dayes ſince that I accordyng to the cuſtome of the Iewyſhe religion, came vp to Ieruſalem, there to make my prayers, and to purifie my ſelfe, after I had taken on me a vowe accordyng to the ſolemne maner and faſſhion of the Iewes. If ye call this violatyng or pollutyng of the temple, I knowledge my faulte and offence. Neyther founde they me in the tēple diſputyng with any man, neither making ŷ people to flocke together, no nor in the Synagoges, nor yet in any place of the citie. Neither can they dewlye proue by any reaſon, ſuch faultes as they laye vnto my charge.

The texte.

But this I confeſſe vnto the, that after the way (whiche they call hereſy) ſo worſhippe I the God of my fathers, beleuyng all thynges whiche are written in the law and the Prophetes, and haue hope towardes God, that the ſame reſurreccion of the dead (which they themſelues loke for alſo) ſhalbe bothe of iuſte and vniuſt. And therfore ſtudy I to haue alway a cleare conſcience towarde God, and towarde man.

As for that poynct whiche they laye vnto me, concernyng the ſecte of the Nazarenes, I wyll not denye that that is true. And yet myne accuſers haue nothing to doe therwith, forſomuch as the Iewes haue not condemned that ſecte, and agayne I am not the autour therof. But if ye bee deſyrous to heare what ſecte I profeſſe, I wyl ſhewe you: I doe accordyng to the tradicion of ŷ Phariſees, and theyr ſecte, wurſhip the god, that is commonly wurſhipped in my countrey, and am not autour of any newe religion, but kepe thoſe thynges, ŷ I haue receyued of my forefathers dylygentlye, beleuyng all thynges to bee true, that are wrytten in the lawe, and in the prophetes, whiche thynges all for the moſte parte, in aſmuche as god, lyke as he promiſed, hath now fulfylled, I doe fully beleue that thoſe thynges alſo wyll cum to paſſe, whiche he hath promyſed for to cum, that is to ſay, that the deade ſhal ryſe agayne in tyme to cum, as well the badde as the good: the good to receyue gloriouſly lyfe euerlaſting, the badde to euerlaſtyng punyſhement. Theſe thynges am not I in a waue-

Beleuyng all thynges whiche are written in ŷ lawe and ŷ prophetes.

tyng beleefe of, but ſo earneſtly I am perſwaded in thē, that foraſmuche as I knowe that in tyme to cumme, I ſhall appeare before god in yͤ place of iudgement, & ſhalbe rewarded accordyng to my dedes, I endeuoure my ſelfe earneſtly, ſo to lyue, that I in nothing offend the lawe of God: but that I may haue a pure and a clere conſcience, not onely in yͤ ſight of god, which examyneth mans herte, but alſo in the ſyght of man. And this haue I dyligently obſerued & folowed, euen vntil this day. And therfore haue they nothing whereof to accuſe me as touchyng my lyfe that is paſt, whereby that ſuche matiers as they laye vnto my charge, maye appere the more probably to be true.

The texte But after many yeares. I came and brought almes to my people, and offerynges, in the whiche they founde me purified in the temple, neyther with multitude, nor yet with vnquietneſſe. Howbeit there were certayne Iewes out of Aſia whiche ought to be here preſent before thee, & accuſe me, yf they had ought agaynſt me: or els let theſe ſame here ſaye, yf they haue founde any euyll doyng in me, whyle I ſtand here in the councel, excepte it be for this one voyce, that I cryed ſtandyng among them: of yͤ reſurreccion from deathe, am I iudged of you this daye.

For whan I had lyued vpryght without faulte many yeares, at the laſte came I to Hieruſalem, there to make deliuery of certayn money which I had gathered in Aſia, to helpe the poore & nedye folkes in my coūtrey. If this be yͤ parte of a malefactour, for to helpe my poore countreymen, beſtowyng on thē my benefite, I wyll acknowledge that, that they laye to my charge. And in the meane tyme, leſte that they, whiche ſought occaſion, might make any trouble or buſineſſe, I ſhaued my heade, and ſo went into the temple, and was purifyed with accuſtomed ceremonies, doyng nothing whereby anye trouble or buſineſſe mought aryſe. For I began no new thing, but yͤ ſame ceremonies vſed I, that all the whole countrey vſeth. But yͤ commocion that was made, was reyſed vp by certayn Iewes of Aſia, whom it had been expedient to haue been preſent at the debating and triall herof, foraſmuche as thei are yͤ workers of this matter, and that they ſhoulde accuſe me if they had any thyng to laye to my charge.

But it is a great ſuſpeccion, that they haue ſmal confidence in theyr cauſe foraſmuche as thei abſent themſelues from this iudgement, perceiuyng that the matter is pleaded before you whiche are the preſidente here. If I had offended, I myght haue bene conuicted by thē, or els quitte by them. Albeit I feare no manne, what euer he be that accuſeth me. Yea let them themſelues whiche are here preſent, ſpeake: ſeing that I ſtand here before the counſel, yf they haue ſeen me do any thing otherwiſe, then is lawful before god, and ſtandyng with the lawe. For it is lawful where iudgement is kepte accordyng to the law, both for the plaintie to laie to the charge of the tranſgreſſour, and for the defendaūt to be his owne man of lawe, or proctoure.

But I knowe thei haue nothing againſt me, excepte thei wil laie theſe wordes in my teathe, whiche I with a loud voyce ſpake: that I was a phariſee, & that I was for this poyncte accuſed, becauſe I preached reſurreccion of the dead, agayne vnto lyfe: whiche wordes I ſayed, foraſmuche as ſtandyng as I dyd emong them, and permitted of the marcial to vtter my mynde, I ſaw nothing doen vpryghtly by lawe, but all to paſſe vpon playne hatred and malice. And whan I had ſo ſayed, they contended betwene themſelues, vntyl that the marcial tooke me out of theyr handes. I ſpake nothyng but the trueth, and mete it was that the multitude ſhould knowe wherefore I was endaungered before the councel: foraſmuche as I ſawe there was no helpe to be loked for , at the handes of the chiefe rewlers.

The texte.

Whan Felix hearde theſe thynges ,he deferred them, for he knewe veray wel of ẏ waye, and ſayed: whan Liſias the captayne is cum downe, I wyll knowe the vtmoſte of your matier. And commaũded an vnder capitaine to kepe Paul, and to lette hym haue reſte, ⁊ that he ſhould forbid none of his acquayntaunce to miniſtre vnto him, or to cum vnto him.

Whan Felix had hearde this, becauſe he was wel acquainted with the ſecte of the Phariſees which Paul profeſſed, he mynded to deferre the examynacion of the matier, vntil an other tyme, and ſayed: Foraſmuche as Liſias knoweth al this whole matier how it ſtandeth, whan he cummeth hyther, I wil heare you. And than gaue he commaundement vnto his vnder capitayne, that he ſhould in the meane ſeaſon kepe hym in warde, but yet ſo, that he might be gentely ordred, and that he myght dyuerſe tymes be at lyberty, and that his familiars might freely repayre vnto hym, and bryng hym ſuche thynges as he lacked.

The texte.

And after certayne daies, when Felix came wͭ his wyfe Druſilla (which was a Ieweſſe) he called forthe Paule, ⁊ hearde hym of the faythe, whiche is towarde Chriſt. And as he preached of rightwyſenes, temperaunce, and iudgement to cum, Felix trembled ⁊ anſwered: Go thy waye for this tyme: whan I haue a conuenient ſeaſon, I wyll ſende for the. He hoped alſo, ẏ money ſhould haue been geuen him of Paule, that he might louſe hym: wherefore he called hym ẏ oftener, ⁊ commoned with hym. But after two yeares, Feſtus Porcius came into Felix roume . And Felix willyng to ſhewe ẏ Iewes a pleaſure, lefte Paul in priſon bound.

And whan a good ſorte of dayes were paſt, Felix came to Ceſarea wͭ his wyfe Druſilla, whiche was a Iewe borne, and than ſent he for Paule, beyng deſyrous to haue farther knowledge of him, as concerning ẏ ſect that he profeſſed. Than Paule opened vnto hym the way to ſaluacion by ẏ goſpel, which thing he before had not ſpoken of, and how that ſaluacion was not obteyned by obſeruing of Moyſes lawe, as the Iewes ſuppoſed, but by beleuyng in Ieſus Chriſte, whome beyng ſo many hundreth yeres loked for, the Iewes had crucyfyed: and that by baptiſme, all ſynnes committed by the whole time ⁊ courſe of mannes lyfe before, were at once waſhed awaye, ſo that ſuche as were regenerate in Chriſt, ſhould lyue ſincerely and holyly, accordyng to the rewle of ẏ goſpell, from thence foorth, vntyll ſuche time that the ſame Ieſus, whiche hath geuen hymſelf for the redempcion of manne, dyd gloriouſly returne in ſyght of all menne, with the power of his father, to iudge the quicke ⁊ the dead. Whan as Paul had talked on this wyſe at large of ſuche matters as theſe be, that is to wete, of the gracious fauour of god , that man cummeth to through faythe of euãgelical iuſtice, of temperaunce, and ſoberneſſe of ẏ ſpiritual life, and of the latter iudgement, that no manne coulde eſcape, Felix was afrayed, and ſore muche moued therewith, not that he forthwith dyd acquite Paule (for he feared the Iewes, whome he knewe dyd deadly hate hym) but that Paul was for the meane ſpace kepte in holde after a gentle ſorte, vntyl that he myght haue occaſion to delyuer hym.

There was an other matter alſo, that cauſed hym not ſtreight wayes to quitte hym, for he truſted that Paule woulde gyue hym ſome readye money, that he myght be delyuered. And for this cauſe did he often ſende for Paul, and commoned wyth hym, that he myght gyue hym occaſion to profer him money. that he vpon famyliar acquayntaunce and gentyll entertaynement of ẏ preſident, myght put awaye ſhamefaſtenes, whiche he thought dyd ſtaye Paul, that he durſt not profer money. For the Emperours lawes doe punyſhe the iudge, that ſuffereth a malefactour to eſcape by brybery. In the meane tyme, whan Paule continued two yeares at Ceſarea, the Emperoure Nero ſent a certaine man named Porcius Feſtus to ſuccede Felix in the roume. And than had he a good occaſion to dimiſſe Paul. But he thought he woulde not departe from his prouynce with mennes diſpleaſures, and willing rather to ſhewe ẏ Jewes a pleaſure, then with an vpryght conſcience to deliuer an innocēt, he left Paul bound. So harde a matter is it for the great men and rewlers of the world, to behaue themſelues in all matters vpryghtly.

The.xxv.Chapter

The texte When Feſtus had receiued the office, after three daies, he aſcended from Ceſarea vnto Jeruſalem. Than enformed him the high Prieſtes and the chief of the Jewes, of Paule. And thei beſought him and deſired fauour agaynſt hym, that he would ſend for him to Jeruſalem, and thei laide awaite for hym in the way, to kil him. Feſtus anſwered, ẏ Paul ſhould be kepte at Ceſarea, but that hymſelfe would ſhortlye departe thyther, let them therefore (ſayd he) which among you are able, cum doune with vs, ⁊ accuſe him, if there be any fault in the man.

WIthin three dayes after Feſtus came to his prouynce, he went from Ceſarea to Jeruſalem. But whan the Jewes hearde tell, ẏ a newe preſident was cum, theyr malice was newely kyndled agayne. For byanby the high prieſtes and chief rewlers of the Jewes came vnto him, and deſired his fauour ẏ it myght pleaſe him to ſende for Paul to Jeruſalem, foraſmuche as it was not ſo commodious to haue the matter pleaded at Ceſarea. For they truſted, that the preſident (which, by rea- that he late came into that prouince, was ignoraunt of thoſe thinges, that had been doen) would ſoone in this ſo ſmall a matter, ſhewe them fauour. But the And they layd awayt for hym on the waye to kil hym. Jewes were at this point, that if Feſtus had grãted them theyr requeſt, they woulde haue layed watche, and haue ſlayne Paul by the waie. But Feſtus beyng more indyfferent then they woulde he ſhould haue been, made aunſwere: that Paule ſhoulde remayne in cuſtodye at Ceſarea, and that he wythin fewe dayes, woulde repayre thyther, and heare theyr matter. Wherefore, ſayed he, if there be any among you that be mete men to folowe this matter, leat them go with me downe to Ceſarea, there ſhall he be arrayned before you. And yf this man that you ſpeake of, be giltie, thei maye accuſe hym.

When he had taried there among them more then ten daies, he went down vnto Ceſarea, and the nexte day ſate down in the iudgement ſeate, ⁊ commaunded Paul to be brought, whiche whan he was cum, the Jewes whiche were cumme from Jeruſalem, ſtoode about The texte. hym: and layde many ⁊ greuous complayntes agaynſt Paule which they could not proue, as long as he anſwered for hym ſelfe, that he had neyther agaynſt the lawe of the Jewes neyther agaynſt the temple, nor yet agaynſt Ceſar, offended any thyng at al.

And whan he had continued there among them more then ten daies, he went to Ceſarea. And the nexte day he ſat in the place of Judgement, and commaunded Paul to be brought before him. And after that he was brought foorth, the Jewes, whiche came from Jeruſalem, ſtoode rounde about him, laiyng many and ſore matters to his charge, but none of them wer they hable to proue: for Paul anſwered for hymſelfe, and euidently declared, that he had neyther offēded the Jewes lawe, foraſmuche as he had diligently kepte it, neyther yet had prophaned or ſuſpended the churche, ſeyng that he had purely and peaceably been conuerſaunt therin, nor had offended agaynſt themperour at any tyme.

The texte.

¶ Feſtus wyllyng to doe the Iewes a pleaſure, anſwered Paule, and ſayd: wylte thou go vp to Ieruſalem, and there be iudged of theſe thynges before me? Thā ſayd Paul: I ſtand at Ceſars iudgement ſeate, where I ought to be iudged. To the Iewes haue I no harme doen, as thou very well knoweſte. If I haue hurte them, or commytted any thyng worthy of death, I refuſe not to dye, yf none of theſe thynges are, wherof they accuſe me, no man maye delyuer me to them. I appeale vnto Ceſar. Than ſpake Feſtus with deliberacyon, and anſwered. Thou haſte appealed vnto Ceſar: vnto Ceſar ſhalte thou goe.

But whan Feſtus perceyued on thone part the innocencie of Paul, and on the other, the hatred that the Iewes bare agaynſt Paul, whiche neuer would bee ſatiſfyed, endeuouryng himſelf ſo to gratifye the Iewes, that he myght ſeme yet to doe the partye whiche was accuſed no wrong, ſayde vnto Paule: wylte thou go to Ieruſalem and there be iudged before me? For he ſuppoſed that this would pleaſe the Iewes well, foraſmuche as it was theyr owne requeſt before. Than Paul beyng aſſured of thyntent of the Iewes, made aunſwere: I ſee no cauſe wherefore this matter ſhould be dyfferred vntyl an other tyme, for there is no let, but that euen here I may be eyther quit, or caſt: I am arrained nowe at the barre before themperous officer, in this citie of Ceſarea, & here nedes muſte I receyue my iudgement. I haue doen the Iewes no hurt or iniurye, as you your ſelfe know right wel. But yf that I haue noted them in any thing, or haue committed any thyng whereby I haue deſerued deathe, I am well content to dye. But yf al thoſe thinges, which theſe men haue laied to my charge, be falſe, it is not the parte of a Iudge contrarye to ryght and iuſtice, to permitte them to handle me, according as they of conceyued malice and hatred, would deſyre to doe. For the iudge can not for fauour of any perſon, condemne a man that is arrained, and I appeale to themperour. Than Feſtus after that he had communicacion with yͤ councel of the Iewes, made anſwere vnto Paul: Seing that thou haſt appealed to the Emperour, to the Emperour ſhalte thou goe. For the Iewes were better content yͭ Paul ſhould be ſente to themperour, then that he ſhould be quit: for they truſted that ſome thyng woulde chaunce wherby they at the laſt myght ryd him out of yͤ waie.

The texte.

¶ And after a certayne dayes, kyng Agryppa and Bernice came vnto Ceſarea to ſalute Feſtus. And whan they had been there a good ſeaſon, Feſtus rehearſed Paules cauſe vnto the kyng, ſaying: there is a certayne man lefte in pryſon of Felix, aboute whome whan I came to Ieruſalem, the hye prieſtes and elders of the Iewes enformed me, and deſired to haue iudgement agaynſte him. To whome I anſwered: It is not the maner of the Romaynes, for fauour to delyuer any man, that he ſhoulde peryſhe, before that he whiche is accuſed, haue the accuſers before him: & haue licence to anſwere for hymſelf, concernyng yͤ crime layed agaynſt hym. Therfore, whan they were come hyther together, without anye delaye, on yͤ morowe I ſate to geue iudgement, & cōmaunded the man to be brought furth. Agaynſt whom, whan the accuſers ſtode vp, they brought none accuſacion of ſuch thinges as I ſuppoſed: but had certaine queſtions agaynſt hym of theyr owne ſuperſtycion and of one Ieſus whiche was dead, whom Paul affirmed to be alyue. And becauſe I douted of ſuche maner of queſtions, I aſked hym, whether he would go to Ieruſalem, and there be iudged of theſe matters. But whan Paul had appealed to be kept vnto the knowleage of Ceaſar, I commaunded hym to be kept til I myght ſend hym to Ceaſar.

In the meane ſpace within a fewe daies, kyng Agryppa, which had ſucceded Herode his father in the kyngdom, whom the Aungel of god had ſtriken, came to Ceſarea with his wyfe Bernice, to ſalute and to welcome the newe preſydent Feſtus. And when thei had continued there a good ſorte of daies, Feſtus by occaſion rehearſed vnto the kyng, Paules matter, in this wyſe: Felix which was my predeceſſor, hath left here a certain man in holde, whome the high prieſtes and chief rewlers of the Iewes complayned on, whan I was at Hieruſalem, and deſyred me for theyr ſakes to geue ſentence agaynſt him. Unto whom I made anſwere, yͭ the Romaynes wer not accuſtomed to geue ſentēce of death on any man for fauour of any perſō, before that his accuſers appeared, & gaue ſufficient euidence agaynſt him, and he had liberty to anſwere to ſuch thinges, as ſhoulde be layed agaynſte hym. And ſoe whan his accuſers were cumme hyther, I without any delaye, ſate the nexte day in iudgement, and willed the priſoner that was accuſed, to appeare before me. And whan as his accuſers came foorthe, thei laied no ſuch matters to his charge, as I thought thei would haue doen, but certaine queſtions demaunded they of hym, concernynge theyr owne ſuperſticion, and layde to his charge, that he ſhould affyrme one Ieſus, which was dead, to be ariſen from death to lyfe agayn, and that he alſo is now alyue. But I perceyuyng that it was the leſte parte of myne offyce, to make enquirie of ſuche queſtions, neyther wel knowing what I might ſaye in yͤ matter, aſked hym whether that he wer willing to go to Hieruſalem, and there to ſtande to iudgement, as concernyng thoſe thynges that were layed vnto hym, foraſmuche as the prieſtes, Scribes and Phariſeis knew better how the matter ſtoode, then I. But whan as Paul had refuſed that, and appealed to Ceſar, in wyll to be arrayned before him, I cōmaunded yͭ he in the meane ſpace ſhould be kept in cuſtodie, vntil ſuch time yͭ I myght haue occaſiō to ſend him to Ceſar.

The texte.

Agrippa ſayde vnto Feſtus: I would alſo heare the man my ſelf. To morow (ſayd he) thou ſhalt heare him. And on the morow whan Agryppa was cum & Bernice with great pompe and wer entred into the councel houſe, with the captaynes & chief men of the citie, at Feſtus commaundement was Paul brought foorthe. And Feſtus ſayde: kyng Agryppa, and all ye men which are here preſent with vs, ye ſe this manne, about whom al the multitude of the Iewes haue entreated me, both at Hieruſalem and alſo here, crying that he ought not to lyue any longer. Yet found I nothing worthie of death yͭ he had committed. Neuertheles, ſeyng that he hath appealed to Ceſar, I haue no certaine thyng to write vnto my lord. Wherefore, I haue brought hym vnto you, and ſpecially vnto the, O kyng Agryppa, that after examynacion had, I myght haue ſumwhat to write. For me thinketh it vnreaſonable for to ſende a priſoner, and not to ſhew the cauſes whiche are layde agaynſt hym.

Whan Agryppa had heard this, he ſaide vnto Feſtus: I haue of late heard much ſpeakyng of that ſame Ieſus, and of his diſciples, and therfore would I my ſelf heare that felowe before he goe to Ceſar. Than ſaied Feſtus: To morowe ſhall you heare hym. The nexte day, after yͭ Agryppa and his wyfe Bernice had with much pompe and a great trayne, entred with the captaynes and the chiefe of the citie into the common hall, Feſtus commaunded Paul to be brought before him. Than Feſtus, leſt yͭ he ſhould ſeme to haue brought furth Paul onely to get fauour of the kyng, ſpake in this wiſe: king Agryppa, and you all that are here preſent, ye ſe the man, whom al the Iewes haue complayned on to me, as well at Hieruſalem, as here alſo in this citie, & haue with great clamour cried, that it was pitie of his life. But I haue made enquirie, and can not ſee that he hath any waie deſerued deathe. Albeit foraſmuche as he hath of his owne free wil appealed to the Emperour, I am in full mynd to ſend hym thyther. And yet I cannot wel tell, what I maye certifye vnto his maieſtie in wrytyng. Wherfore I haue here brought him furth before you, and eſpecially before you, kyng Agrippa, that we may examyne him, and to haue ſumwhat to wryte. For me thinketh it ſtandeth with no reaſon, to ſende a pryſoner and not to ſhowe withal what is laide to his charge

The.xxvi.Chapter.

The texte.

Agrippa ſayed vnto Paul: thou art permitted to ſpeake for thy ſelfe. Then Paul ſtretched foorth the hande and anſwered for hymſelfe. I thynke my ſelf happy kyng Agryppa, becauſe I ſhal this day aunſwere before the, of al yͤ thynges wherof I am accuſed of yͤ Jewes: namely, becauſe thou art expert in al cuſtomes and queſtions, which are among the Jewes. Wherfore I beſeche the to heare me paciently.

Then kyng Agryppa turned hymſelf to Paul, who ſtoode before hym bounde, and ſaid: Thou haſte pardō to ſpeake for thy ſelfe, yf thou haue any thyng to ſaye in thine owne defence. And forthwith Paul holdyng vp his hande, began to defende hymſelfe in this wyſe: It maketh not a litell matter in my opynyon, O kyng Agrippa, before what iudge, a man that is indicted, pleadeth his cauſe. For he whoſe confidence is wholy in his owne innocencie, deſyreth nothyng more, thē to haue ſuch a iudge, that eyther knoweth his cauſe very well already, or els can ſoone perceyue it. For if the iudge bee ignoraunt of the matter, he that pleadeth it, ſhal in vayn go about to ſet it furth in fyne paynted termes. And therefore, althoughe the Jewes haue layed diuers treſpaces to my charge, yet I thynke my ſelfe happy for thys cauſe, yͭ I ſhal this day pleade this matter before you, whiche know ryghtwel the cuſtomes, and ordre, and alſo the doubtful queſtions and poyntes that concerne the law of the Jewes. Wherefore I wyl deſyre you to here me paciently.

The texte.

My liuing that I haue led of a chylde (whiche was at the fyrſte among myne owne nacion at Jeruſalem) knowe al the Jewes, whiche knewe me from the begynnyng, yf they would teſtifie. For after yͤ moſte ſtreygth ſecte of our religion, I liued a Phariſe. And now I ſtand and am iudged for the hope of the promyſe, made of God vnto our fathers, vnto which promyſe our twelue tribes (inſtantly ſeruing God day and nyght) doe hope to cum. For which hopes ſake, kyng Agryppa, I am accuſed of the Jewes:

Fyrſt and formoſte where as they laye vnto my charge, that I haue treſpaced agaynſt the lawe, howe falſe that is, al my whole lyfe, which I haue hytherto led ſhal declare. For althoughe I was borne at Tarſus, yet haue I euen from my chyldehode, been brought vp among the Jewes at Jeruſalem, where I diligently applyed the lawe at the feete of Gamaliel. So that the Jewes knowe well ynough, how ſincerely and godly I dyd lede my lyfe among my countreymen, and in the moſte royal citye, for they knewe me many yeres agoe, ſence yͭ I was fyrſte conuerſaunt at Jeruſalem, yf they would ſpeake, as they knowe it to bee true in dede. For I did not onely kepe the Jewes religion diligently, but I profeſſed that ſecte alſo whiche excelleth the reſte, bothe in obſeruyng the religyon, and alſo in moſte perfecte knowledge of the lawe: that ys to ſaye, the ſecte of the Phariſeis. And it is a thyng doen without al ſhame, to accuſe me that I am not a Jewe, ſeeyng that I was, and euen yet at this preſent alſo am a Phariſee by profeſſion, as who ſay, that any man could denye him to be a Jewe, that is borne at Jeruſalem. For among the Jewes, the ſecte of the Phariſeis eſpecially doeth beleue, that the bodies ſhal ariſe againe, and that euery manne ſhalbe rewarded accordyng to his lyuyng and dedes that he did here in this world. Neyther haue I at any tyme ſhronken from the Phariſeis ſecte: for euen now am I here arrayned, becauſe I beleue that they ſhalbe in a great felicitie, that haue here liued well, accordyng as god made promyſe to our forefathers.

But if it be a faulte to looke for that, that god promyſed to them that wurſhyp hym, not I onely, but many one moe than I, are in the ſame faulte. For why do the twelue trybes of our countreye wurſhyp god daye and nyght, but onely for becauſe they truſt that they ſhall come to this bleſſe, which he hath promyſed? And therefore ſcarcely is he worthie to be called a Iewe, whiche truſteth not to that, that God hath promyſed, And yet, O kyng. Agrippa, for this cauſe chiefely that I ſo beleue, I am nowe endicted here of the Iewes.

The texte. ¶ Why ſhould it be thought a thyng incredible vnto you, that GOD ſhould rayſe agayne the dead? I alſo verely thought in myſelfe, that I ought to doe many thynges contrary, cleane againſte the name of Ieſus of Nazareth: which thyng I alſo did at Ieruſalem. And many of the ſainctes did I ſhut vp in priſon, and had receyued authoritie of the hye prieſtes. And whan they were put to death, I gaue the ſentence. And I punyſhed them oft in euerye ſinagoge, and compelled them to blaſpheme: and was yet more mad vpon them, and perſecuted them, euen vnto ſtraunge cities. Aboute which thynges as I went to Damaſco, with authoritye and licence of the hye Prieſtes, euen at myddaye, (O kyng) I ſawe in the waye a lyght from heauen, aboue the bryghtnes of the Sunne ſhyne round about me ⁊ them whiche iorneyed with me.

I knowe many wyl thynke it a thyng impoſſyble, yf a man ſhould affirme that the bodye, whan it is once dead and putrifyed, ſhoulde aryſe agayne. But many thynges ſeme to menne impoſſible, whiche afterwarde yet they fynde true. If a manne ſhould ſaye that one manne might rayſe an other from death to life, he myght iuſtely ſeme to ſpeake a thing impoſſible, and yͭ not without a cauſe.

But wherefore ſhould you thynke it impoſſible, that god, whiche is hable to doe whatſoeuer ſhal pleaſe hym, ſhoulde raiſe the dead to lyfe agayne? Can not he, whiche gaue euery manne lyfe, reſtore to life whome ſhall pleaſe him? Shal we thynke him to be a lyar, or breakyng promyſe in that whiche he hath made? Yea I my ſelfe haue ſuppoſed thynges to be impoſſible whiche I afterwarde proued true: and thynges to bee contrarie to our lawe, and vngodlye, whiche I tried afterwarde to bee the principall poyntes of perfect godlynes and religion. Inſomuche, that once I was of the ſame mynde towarde the diſcyples of Ieſus of Nazareth, that the Iewes are nowe towarde me: for I ſtryued with al my power againſt thaduauncyng of his name, and thought that I did wõderfull godly, whan that I perſecuted thoſe, that profeſſed him, to the vttermoſte yͭ I coulde: and ſo did I euen at Ieruſalem. For many holy men did I caſte into pryſon, hauyng a commyſſion of the high Prieſtes ſo to doe, and pronounced yͤ ſentence of deathe agaynſt them, whan they ſhould ſuffre. And I puniſhed them not onely at Ieruſalẽ, but in al Sinagogues, whereſoeuer I could heare of thẽ in any aſſemblie, purpoſing earneſtly to bring them by vexacion, once to ſuche a poynte, as to make them to ſpeake in diſpite of that moſte bleſſed name, lyke as I my ſelfe did in thoſe dayes. Neyther was I thus contented, but more madly raged agaynſt them, inſomuche that I rode to forein cities, and ſuche as were farre from Ieruſalem, to thentent that I myght punnyſhe ſuche as profeſſed his name. And vpon a tyme whan I was moſt ſette and bent to this cruell buſineſſe, whiche I dyd not yet of malice, but onely of zele that I bare to the lawe of my countrey, and in this mynde tooke my iourneye towarde Damaſco, being ſupported with authoritie of the high prieſtes, euen at mydde daye, O king Agryppa, I ſawe a certayne light, whiche was muche clerer then the bryghtneſſe of the Sunne, ſodainlye to ſhine from heauen. And it ſhyned round aboute me, and thoſe that were with me.

¶ Whan we were all fallen to the yearth, I hearde a voyce ſpeakyng vnto me, and ſayng in the Hebrew tounge: Saule, Saule, why perſecuteſt thou me? It is harde for the to kycke agaynſt the prickes. And I ſayde: who art thou lorde? And he ſayde: I am Ieſus whom thou perſecuteſt, but ryſe and ſtande vpon thy feete: For I haue appered vnto the for this purpoſe, to make the a miniſter, and a witneſſe of theſe thinges, whiche thou haſt ſeen, and of thoſe thynges in the whiche I wyll appere vnto the, delyueryng the from the people, and from the Gentyles, vnto whom now I ſende the, to open their iyes, that they may be turned from darkenes to light, and from the power of Sathan vnto God, that they may receyue forgeueneſſe of ſynnes, and inheritaunce emong them, whiche are ſanctifyed by fayth that is towarde me.

The texte.

And whan we all, beyng amaſed by reaſon of the brightneſſe of the light, had fallen doune on the grounde, I hearde a voyce ſpeake vnto me, that ſayd in the Hebrue tong: Saul, Saul, why doeſt thou perſecute me? It is hard for the to wynche agaynſt the pricke. Than aunſwered I: what arte thou lorde? Than ſpake he agayne, and ſayed: I am Ieſus of Nazareth whom thou perſecuteſt. But aryſe, and ſtande vp on thy feete. Therfore haue I ſtriken the downe, being a perſecutour, that I may ſet the on thy feete againe, a preacher of my name. For I haue now appered vnto the to this ende, that beyng choſen by me, thou mayeſt beare witneſſe of me, and execute ſuche thinges, as thou haſt ſene, and others that I hereafter by viſion, ſhal ſhew vnto the. In all whiche thinges will I bee thy defendoure, and deliuer the from the people, and from the barbarous nacions of the heathen that be far of, whither I will now ſend the in legate, that like as thou art, by deliueraũce of thyne errour made of a blinde man, perfecte in ſight: ſo thou mayeſt by preachyng the true worde of my ghoſpel, open theyr iyes, that from ſynne & ignoraunce, whiche thei haue been hitherto holden thrall, they lykewyſe may bee cõuerted to the light of my ghoſpell: and that ſuche as haue been heretofore geuen to ydolatrie, and by reaſon therof haue become ſubiectes vnto Sathan, may be made the ſeruauntes of god, who is lorde of all thinges: and they that hitherto haue been defiled with al kinde of fylthineſſe, nowe through faith, and credence geuing to my goſpell, may freely obtayne remiſſion of all ſinnes: and ſuche as hytherto haue been called not an electe people, but ſeparated from God, and deuided from all the company of good men, may now haue parte among them that be ſanctifyed, not by circumciſion, or obſeruing of the lawe, but by beleuyng in me, and becauſe they geue credence to my goſpell. For there is now none other way remaynyng whereby man may bee ſanctifyed.

Unto whõ now I ſend the to open their eyes.

¶ Wherefore (o kynge Agrippa) I was not diſobedient vnto the heauenly viſion: but ſhewed fyrſt vnto them of Damaſco, and at Ieruſalem, and thorowe out all the coaſtes of Iewry, and then to the Gẽtyles, that they ſhoulde repente and turne to God, and do ſuche workes as become them that repent. For this cauſe the Iewes caught me in the temple, and went about to kylle me. Seyng therfore that I haue obtayned helpe of god vnto this day, I continewe, witneſſyng both to ſmall and to great, ſaying none other thinges then thoſe which Moyſes, and the Prophetes did ſay ſhould come. That Chriſte ſhoulde ſuffer, and that he ſhould bee the firſt that ſhoulde ariſe from death. And ſhould ſhewe light vnto the people, and to the Gentiles.

The texte.

These thinges, kyng Agrippa, were not doone eyther in the night tyme, or in any dreame, but whan it was brode day, many of vs ſawe the clereneſſe of the light, and heard the voyce diſtinctly ſpeakyng. Wherfore I beeyng aſſured that this was doen of god from heauen, was not diſobedient to the heauenly viſion, but lettyng paſſe the buſineſſe that I had than taken in hande, by authoritie of the high prieſtes, I tooke a cleane contrarye waye, thynkyng it more expedient and neceſſary, to put in execucion that god commaunded me, then that the hygh Prieſtes had wylled.

For forthwyth I preached the goſpell at Damaſco, and than at Hieruſalem, afterwardes throughout all the partes of Iewrye: and to be ſhort, emong dyuerſe nacions of countreys beeyng farre a ſunder, willyng them to repent theyr lyfe paſt, ⁊ that they ſhoulde turne from dumme Idolles, to the true and lyuyng God: and that after they were once baptiſed, they ſhoulde worke from thenceforth ſuche workes, as became ſuche perſones as earneſtly hath repented. For this cauſe the Iewes, whan they ſawe me in the temple, tooke me, and would haue ſlayne me. Neyther haue I hytherto defended me with weapon, and yet by the ayde of God, at whoſe commaundement I doe this that I doe, I am yet alyue, teſtifying to both greate and ſmalle, thoſe thynges that I was commaunded to preache to all men without reſpect of any perſon, feynyng no new doctrine of myne owne head, but preaching onely thoſe thynges, that Moyſes and the Prophetes affirmed ſhoulde cum to paſſe. For the Iewes alſo had wont to diſpute in this wyſe of Chriſte by the prophecies of the Prophetes, whether that Meſſias ſhoulde cum, as a man ſubiect to miſery and death, or whether he fyrſte ſhould begynne to rayſe the dead to lyfe, and whether that he ſhoulde preache the true lyght, fyrſte to the Iſraelites, and after to the Gentyles. Whiche thinges euerychone, foraſmuche as they were ſpoken of before by the Prophetes, and by Moyſes hymſelfe of Meſſias, I preache, that we muſt looke for none other Meſſias, for why? All theſe thynges are fulfylled in Ieſus of Nazareth: and nothing nowe remayneth, but that all menne through penaunce and puritie of lyfe, prepare themſelues agaynſte his cummyng, whan he ſhall cum to iudge all the whole worlde.

The texte.

¶ As he thus ſpake for himſelfe: Feſtus ſayed with a loude voyce: Paul, thou art beſyde thy ſelfe. Muche learning doeth make the mad. And Paul ſayed: I am not madde (moſt dere Feſtus) but ſpeake forth the wordes of trueth and ſoberneſſe. For the kyng knoweth of theſe thinges, before whom alſo I ſpeake freely, neyther thinke I that anye of theſe thinges are hydden from him. For this thing was not doen in a corner. Kyng Agrippa, beleueſt thou the Prophetes? I wote wel that thou beleueſt. Agrippa ſayed vnto Paul: Sumwhat thou bryngeſt me in minde for to beleue, and become chriſtened. And Paul ſayed: I would to God that not onely thou, but all alſo that heare me to day, were not ſumwhat onely, but all together, ſuche as I am, excepte theſe bandes.

Whan as Paul had ſpoken this and muche more in his owne defence, Feſtus, whiche could nothyng ſkylle of the Iewes religion, eſtemyng all as dotage, that he had ſpoken of his viſyon, and of the aryſyng agayne of the dead, ſayed with a loude voyce: Thou doteſt Paul. It is ſo with the as it often chaunceth to other men. Muche knowlege in learning hath taken thy ryght mynde clene from the. Paul anſwered: I dote not moſte noble Feſtus. For dotyng is called, whan a man through errour of his mynde, ſwerueth from reaſon. But I am ſober, and ſpeake as the truth is, the whiche trueth to knowe, is veraye witte in dede. And that theſe thynges are ſo, it is not vnknowen to the kyng, before whō I doe muche the more frankely talke of theſe matters, becauſe I ſuppoſe, that he is ignorante in none of theſe poyntes, that I haue ſpoken. For this thing was not doen in a corner, but openly, and the rumour of it was ſparſed throughout all Iewry. Than Paul turned himſelf to Agrippa, and ſayed: O kyng Agrippa, beleue ye the Prophetes to bee

For this thing was not doen in a corne.

true: I knowe ye doe beleue them. And he that beleueth them, cannot choſe but beleue the ghoſpell, which ſheweth that it is cum to paſſe, that the Prophetes ſayed ſhould cum. Than Agrippa breakyng his communicacion, ſayed vnto Paul: Thou doeſt ſumwhat perſwade me to becum a Chriſtian man. Than ſayed Paul: verayly I would wyſhe of God with all my herte, that ye ſhoulde beleue, not onelye ſumwhat, but throughly: and not your ſelfe onely, but alſo that all men, that heare me this daye, ſhould be lyke me, this thing onely excepted, that I would not wyſhe any of them to bee thus in bandes as I am.

¶ And whan he had thus ſpoken, the kyng aroſe vp, and the deputie, & Bernice, and they that ſate with them. And whan they were gone aparte, they talked emonge themſelues, ſaying: This man doeth nothyng woorthy of death, or of bandes. Than ſayed Agrippa vnto Feſtus. This man myght haue been let louſe, yf he had not appealed vnto Ceſar. The texte.

Whan Paul had this ſayed, the kyng, the preſident, and Bernice, aroſe, and all the other that ſate there by. And whan they had gone aſyde to common of the matier, they agreed euery man in this opinion, that they ſayed that Paul hath committed nothing worthy death, ne yet of impriſonment. Wherfore it had cum to paſſe, that Paul had been dimiſſed, had not kyng Agrippa ſayed vnto the preſident Feſtus, this man might haue been quytte, yf he had not appealed vnto the Emperour.

The.xxvij. Chapiter.

¶ Whan it was concluded, that we ſhould ſayle into Italy, they delyuered both Paul and certayne other priſoners, vnto one named Julius, an vnder captayne of Ceſars ſouldiers. And we entred into a ſhyp, of Hadramicium, and louſed from lande, appoynted to ſayle by the coaſtes of Aſia, one Ariſtarchus out of Macedonia, of the countrey of Theſſalonica taryng ſtil with vs. And the next day we came to Sydon. And Julius courteouſly entreated Paul, and gaue him libertie to goe vnto his frendes, and to refreſhe himſelf. And whan we had launched from thence, we ſayled hard by Cypres, because the wyndes were contrary. And whan we had ſayled ouer the ſea of Cylicia, and Pamphilia, we came to Myra, whiche is in Licia. The texte.

ANd after that kyng Agrippa had geuen ſuche ſentēce, that euen as Paul had appealed to the Emperoure, ſo ſhoulde he goe into Italy, they deliuered Paul, and with him certaine other priſoners in bandes, vnto the vnder captayne of the Emperours ſouldiers, named Julius. And than entred we into a ſhyppe, whiche came from Hadramicium a citie of Affrike, whiche ſhould ſet vs vp in Aſia the leſſe, foraſmuche as her iourneye laye by the coaſtes of Aſia, at what tyme Ariſtarchus out of Macedonia, a Theſſalonian borne, continued with vs, and would nedes beare vs company in our iourney. And ſo the nexte daye after we had louſed from Ceſarea, we arriued at Sydon. There the captayne Julius, foraſmuche as he entended to handle Paul gentilly, permitted him to goe out of the ſhyp, & to goe viſyte his frendes yf he had anye in Sidon, to ỷ ende that he might the better bee refreſhed of them. And whā we had louſed thence alſo, we aduentured not into the maigne ſea, but tooke the left hande, and ſhored by the ſydes of Cypres, for because that the wynde was againſt vs. After we had paſſed ouer the ſea, whiche is right agaynſt Cilicia and Pamphilia, we came to Myra, which ſtandeth on the ſeaſyde in Licia.

The texte. ¶ And there the vnder captayne founde a ſhyp of Alexandria ready, that ſayled into Italy, & he put vs therin. And whan we had ſayled ſlowly many dayes, and ſcarce were cum ouer agaynſt Cnydon (becauſe the wynde withſtode vs) we ſayled hard by the coaſtes of Candie, ouer agaynſt Salmon, and with much worke ſayled beyõd it, and came vnto a place whiche is called the fayre hauens: nygh wherunto was the citie of Laſea. When muche tyme was ſpent, & whan ſaylyng was now ieopardouſe, becauſe alſo that they had ouer lõg faſted, Paul put them in remembraunce, and ſayed vnto them: Syrs, I perceiue that this vyage wyll be with hurte and muche damage, not of the ladyng and ſhyppe onelye, but alſo of our lyues. Neuertheles the vndercaptayne beleued the gouernoure and the mayſter of the ſhyp, more then thoſe thinges whiche were ſpoken of Paul. And becauſe the hauen was not commodiouſe to wynter in, manye toke councell to departe thence, yf by anye meanes they myght reache to Phenice, and there to wynter: whiche is an hauen of Candie, and lyeth towarde the Southweſt and Northweſt wynde. When the Southwynde blewe, they ſuppoſyng to obtayn theyr purpoſe, leuſed vnto Aſſon, and ſayled paſt all Candie.

There met the capitayne with an other ſhippe, whiche had cum from Alexandria, a citie of Egypte, and was readye to ſayle into Italye, and ſhyfted vs into the ſame. And after that we had ſayled many dayes ſlowly, and ſcarcely at the laſte were cum ryght agaynſte Gnidus, by reaſon that the wynde was agaynſt vs, we turned to the Ylande Candie, nighe to a citie of the ſame ylãde, whiche is ſytuate on the very ſea banke, and is called Salmon, or (as ſum menne called it,) Sammonium. After we had with muche a doe paſſed by Salmon, we came to an other hauen of Candie, that is called fayre hauens. This place was not far of from the citie of Laſea. And after that we had ſpente a long ſeaſon in this nauigacion, or ſaylyng, Paul perceyuing that it was daungerous ſaylyng, not onely forbecauſe they could not kepe ſuch courſe as they would haue kept, by reaſon of the winde being againſt them, but alſo becauſe they had ouer long abſteyned from meate, he admoniſhed & warned the mariners in this wyſe: Syrs I perceiue that this ſaylyng wyll be daungerous, and full of damage and peryll, not onely of the burden that is in the ſhyppe and the ſhyppe it ſelfe lykewyſe, but of our lyues, wherfore we were better ceaſe from ſaylyng forwarde. But the captayne gaue eare to the mayſter of the ſhip and to the Sterneman, rather then to Pauls ſayinges. And for as much as there was no conuenient hauen, where they might touch to lye at rode beynge wynter ſeaſon, manye were of this mynde, that yf they poſſyblie coulde, they would ſayle as farre as Phenice, whiche is an hauen of Candie, hangyng into the ſea towardes the Southweſt, and Northweſt wynde. In the meane tyme the South wynde blewe, and they truſtynge that they might obteyne their purpoſe, and that they might reache to Phenice, leuſed from the ſea coaſte of Aſſon, that is a citie of Candie, and ſhored by the coaſtes of Candie.

The texte. But not long after, there aroſe agaynſte theyr purpoſe, a ſtorme of wynde, out of the Northeaſt. And whan the ſhyp was caught and could not reſiſt the wynde, we let her go, and ſhe draue with the wether. But we wer carryed into an Yle whiche is named Clauda, and had muche worke to cum by a boate, whiche they toke vp, and vſed helpe, and made faſt the ſhyp: fearyng leſte they ſhould fal into the Syrtes. And ſo they let downe a veſſell, and were carried.

But within a ſhorte ſpace, there aroſe a ſodeyne and boyſterous wynde whiche the ſhyppemen feare moſte of all other wethers, and they call it a whyrle wynde and a pirrie. And the ſame, becauſe it cummeth betwene the North and the eaſt, is called the Northeaſt wynde. After this wynde had taken the ſhyppe, ⁊ the ſhyppe could not wythſtande the tempeſt, we let her go at al aduentures whither ſoeuer the windes and waues woulde cary vs. And whan we were at the laſte brought into a certayne Yland whiche is on the ſouth ſyde of Candie, named Clauda, we had muche worke to get a boate, wherby we myght ſuccour our ſelues, if any thing chaunced otherwyſe then well. And whā at the laſte we had drawen the boate vp into the ſhyp, they vſed other policies to preſerue the ſhyp, for feare leſte that ſhe chaunce to breake by beatyng herſelf on the ſhalowes and flattes, thei gyrded the ſhippe, about with ropes, thei feared leſt the wynde ſhould driue them in to the Syrtes, whiche were certayne flattes and quicke ſandes not farre from them ſouthwarde, ſeyng that the pierrie blewe and droue that waie, and therwyth they let downe a certayne veſſell to ſtaye the ſhyp that ſhe ſhould not runne ſo faſte forwarde. And by ſuche meane we beeyng ſumwhat holpen, droue with the wind and were caried forwarde.

Fearing leſt they ſhould falle into yͤ Syrtes.&c.

The nexte day (whan we were toſſed wyth an exceadyng tempeſt) they lyghtened the ſhyp, and the thyrde day, we caſt out with our handes the tacklyng of the ſhyppe. When at the laſt neyther the Sunne, nor ſtarres, in many dayes appeared, and no ſmall tempeſt lay vpon vs, al hope that we ſhould eſcape, was then taken awaye. But after long abſtinence, Paul ſtode furth in the myddes of them, and ſayed: Syrs, ye ſhould haue harkened to me, and not haue leuſed from Candie, neyther to haue brought vnto vs this harme and loſſe: and nowe I exhorte you to be of good chere. For there ſhalbe no loſſe of any mannes lyfe among you, ſaue of the ſhyppe onely. For there ſtoode by me this nyght the Aungel of god, whoſe I am, and whō I ſerue, ſaiyng: feare not Paul thou muſte be brought before Ceſar: And loe God hath geuen the al them that ſayle with the: wherfore Syrs be of good chere, for I beleue God, that it ſhalbe euen as it was tolde me, howbeit we muſte be caſt into a certayne Ylande.

The texte.

But the tempeſte ſtyl continuyng, whan we had been toſſed and waterbeaten veraye daungerouſlye, the nexte daye they went to extreme ſhyftes, for they vnloded the ſhyppe, and caſte all into the ſea, for to lyghten and ſumwhat to eaſe the ſhyppe. But whan the tempeſt ſtyll contynued, the thyrde daye we caſte awaye ouer boorde wyth our owne handes, the tacklyng of the ſhyppe.

And foraſmuch as neither the Sunne, ne yet the ſtarres appered for the ſpace of manye dayes, but the tempeſte ſtyll waxed more and more, euerye manne was in diſpayre, and looked for none other but deathe. And moreouer by reaſon of this troublous ſaylyng, they had eaten no meate, of a long ſpace. Than Paul ſtandyng in the mydle amonge them, ſayed: Syrs ye ſhoulde before haue folowed my councell, whan I gaue you warnyng, that ye ſhould not leuſe from the ſea coaſte of Candie. For yf ye hadde ſo doen, ye hadde eſcaped this daungier, and alſo this loſſe of goodes. But foraſmuche as that nowe cannot be vndoen agayne that is paſte, begynne yet at the laſte to folowe my councell, and to waxe wyſe. Be of good chere, for not one of you ſhal peryſhe. The ſhyppe onely ſhal be loſte. This is no dreame, that I ſpeake but the Aungell of god, whome I ſerue and wurſhyppe, ſtoode by me this nyght and ſayed: Paul be not afraied, thou ſhalt not peryſhe here, but thou muſte fyrſte appeare before Ceaſar, and not onely thou ſhalt eſcape ſafe, but God hath hearde thy prayers, and geuen vnto the all theſe, that are in ſhyp with the: wherfore I ſaye, be of good chere. For I doubt not, but that it ſhall cum to paſſe, that God hath promyſed by his Aungell. And yf ye wyll knowe, howe we ſhall eſcape ſafe with our lyues, I wil tell you: we ſhalbe caſt vp into a certayne Yland, and there ſhal we be ſaued, but not without ſhypwrecke.

The texte

But whan the fowertẽth nyght was cum, (as we were ſaylyng in Adria, about mydnyght) yͤ ſhypmen demed that there appered ſome countrey vnto them: and ſounded, & found it twenty fadoms. And when thei had gon a litle further they ſounded agayne, and founde fyftene fadoms. Then fearyng leſt they ſhould haue fallen on ſome rocke they caſt fower ankers out of the ſterne, and wyſhed for the day. As the ſhypmen were about to fle out of the ſhyppe (whan they had let down the boate into the ſea, vnder a couloure as thoughe they woulde haue caſt ankers out of the foreſhippe) Paul ſayed vnto the vnder captayne and to the ſouldiers: excepte theſe abyde in the ſhyppe ye can not be ſafe. Then the ſouldiers cut of the rope of the boate and let it falle away.

And ſo whan the fourtenth nyght was cum well on, and we were ſaylyng in the ſea, whiche was called Adriaticum, the mariners lokyng furth aboute mydde-nyght ſuppoſed that they ſaw lande. And beyng mynded to proue, whether that they myght ſafely arryue thyther, they let down a lyne with a plummet, whiche yͤ ſhypmenne cale in yͤ Greke toung Βολὶς, becauſe it is caſt down into the water to ſounde: and they founde that it was twentye fadoms depe, than ſayled we a litle farther, and they let downe agayne the plummet and ſounded, and founde that it was fyftene fadoms. And whan they perceyued, that it wexed ſhalower & ſhalower, fearyng leſte they ſhoulde hytte vpon ſharpe rockye places, they caſte fower ankers out of the ſterne, and wyſſhed for day, that they myght certaynely perceiue, what countrey it was, that appeared. Than yͤ mariners, hauing ſmalle hope to ſaue the ſhyppe, foraſmuche as they perceyued that they were not farre from lande, they fyrſte thought to ſaue themſelues, and for that cauſe, they lette downe a boate into the ſea, feynyng and ſemblyng they went not aboute to conueigh them ſelues away, but pretendyng that they would lette down the ankers out of the forepart of the ſhippe, becauſe the tempeſt was great. But Paul perceyuyng what they entended, and knowing that the mariners coulde not be miſſed, but muſt nedes helpe to ſaue the reſte that were in the ſhyp, warned the vnder captayne, ſaying: Except theſe men abyde in the ſhyppe, ye can not be ſaued. Whan the ſouldiers hearde this worde, they out with theyr ſwerdes, and cutte the ropes, that the boate hong by, and lette it fall into the ſea.

The texte.

And whan the day began to appeare, Paul beſought them al to take meate, ſaying: this is yͤ fowertenth day, that ye haue taryed and continued faſting, receiuing nothyng at al. Wherfore I praye you to take meate. For this (no doubte) is for your helth: for there ſhal not an heare fal from the head of any of you. And whan he had thus ſpoke, he toke bread and gaue thankes to God in preſence of them all: and whan he had broken it, he begonne to eate. Thã were they al of good chere, and they alſo tooke meate: We were al together in the ſhip, two hundred, thre ſcore and ſyxtene ſoules. And when they had eaten ynough, they lyghtened yͤ ſhyp, and caſt out the wheate into the ſea.

But whan the nyght by litle and litle vanyſhed awaye, and day began to breake, Paul exhorted them all to eate ſum meate, & ſayed: It is nowe fowertene dayes ſence ye eate any thyng, and ye are ſtyll faſtyng, wherefore I woulde counſell you to take ſumme ſuſtenaunce: for it is for your health ſo to dooe, leſte that whan ye haue eſcaped this tempeſt, ye bee in daunger for lacke of foode. For ye muſte not thynke in your mynde, what ſhoulde we nede to eate, ſeeynge that we ſhall ſtreyghte wayes dye? For this wyll I promyſe you, that not ſo-muche as an heare of anye of your heades ſhall peryſhe. Whan Paule hadde thus ſayde, he tooke breade in his handes, and gaue thankes to god in ſyghte of them all, and whan he had broken it, after the enſample of Jeſus the lorde, than began he to eate. And the others beyng than ſumwhat reuiued, and encouraged, partely by Paules exhortacion, and partely by his enſample, began alſo to eate. We were in noumbre in the ſhippe, two hundred, threſcore and ſyxtene. Whan they had taken ſuſtenaunce, they eaſed the ſhypp, that ſhe myght approche nere vnto the lande, and they caſt out a great quaintitye of wheat, which they had brought out of Egypt towardes Italye. For Egipt had been of long continuaunce, a ſure ſtorer and furniſher of Rome, wyth wheate and other grayne

When it was daye, they knew not the land, but they ſpyed a certayne hauen with a banke into the which they wer mynded (if it were poſſible) to thruſt in yͤ ſhyp. And when they had taken vp the ankers, they committed themſelues vnto the ſea, and leuſed the rudder bondes & hoyced vp the mayne ſayle to the wynde, and drue to the lande. And whan they chaunced on a place, which had the ſea on both ſydes, they thruſt in the ſhyp. And the fore part ſtucke faſte and moued not, but the hynder parte brake with the violence of waues

The texte.

After that it was day they ſawe land, but thei knew not what countrey it was. But thei perceiued, that it had a certayne creeke, by reaſon that the banke ſtretched furth on bothe ſydes, into whiche creeke they purpoſed, if they poſſiblye myght, to dryue the ſhyppe. And ſo they toke vp the ankers, and committed the ſelues to the ſea, and leuſed withal the ioyntes of the ſterne and the rudder, to yͤ intent that they myght vſe them alſo at theyr pleaſure and eaſe to guide and to turne the ſhip whither thei thought beſt. Then thei ſet vp yͤ ſaile, and than thei turned alſo the croſſe piece, whereupon the ſayle hangeth, to the wynde, and hauyng yͤ wind with them, haſtned toward yͤ ſhore. But whan they could not get into the creeke as thei had purpoſed, but by violence of the wyndes wer dryue into a place yͭ hong a great way into the ſea, there they pytched in the ſhyp. And yͤ fore part of the ſhyppe being faſtened in yͤ ground, which was there ſhalowe, ſtoode ſtiffe, and the hinder part leuſed aſunder by violence of the waues. And than was there none other remedie, but that euery man ſhould ſhift for himſelf, and ſwimme furth.

¶ And the ſouldiers councel was to kyl the priſoners, leſt any of them whan he had ſwymmed out, ſhould runne awaye. But the vnder captaine, wyllynge to ſaue Paule kepte them from their purpoſe, and commaunded that they whiche coulde ſwymme, ſhould caſt themſelues fyrſt in to the ſea, and ſcape to land. And the other he commaunded to go, ſome on boordes & ſome on broken pieces of the ſhyp. And ſo it came to paſſe, that thei eſcaped all ſafe to lande.

The texte

Than the ſouldiers thoughte it beſt to kyll the priſoners, leſte that any of them whan he had ſwimmed furth to lande, ſhould happen to runne awaie, but the captayne was agaynſt this cruel & vnmerciful counſel, beyng deſirous to ſaue Paul, foraſmuch as by his meane, they al had bene preſerued. And leſt that any one ſhould peryſhe, he commaunded, that ſuche as coulde ſwymme wel, ſhould fyrſt leape into the ſea and ſwymme to land. And thei that could not ſwimme, ſhould partly take boordes and lye on them, and partly help themſelues with other inſtrumentes of the ſhyppe, and ſo to eſcape to land. By this meane at the laſt it came to paſſe, that euery one came ſafe to lande.

The. xxviii. Chapter.

The texte

And whan they were eſcaped, than they knewe that the Yle was called Melite. And the ſtraungers ſhewed vs no litle kyndeneſſe, for they kyndled a fyer, and receyued vs euery one, becauſe of the preſent rayne, and becauſe of the colde. And whan Paul had gathered a boundell of ſtickes, and layed them on the fyer, there came a vyper out of the heate, and caught hym by the hande. When the ſtraungers ſawe the beaſt hang on his hande, they ſayed among them ſelues: no doubt this man is a murtherer. Whome (though he haue eſcaped the ſea) yet vengeaunce ſuffereth not to liue. And he ſhooke of the vyper into the fyer, and felte no harme. Howbeit they awayted whan he ſhould haue ſwolne, or fallen downe dead ſodaynly. But after they had looked a great whyle, and ſaw no harme cum to hym, they chaunged their myndes, and ſayed that he was a God.

AND whan thei wer gotten on land, thei knewe not what yͤ land it was, but afterwardes they enquired of the inhabitours, and heard that it was called Melite. The ſame Melite is ſituate & lyeth betwene Epirus and Italy, towarde the northe parte of Sicilie. Than the people therof pietiyng our myſchaunce, entertayned vs very gentilly. For they made a great fier for vs, & brought vs al together to it, beyng ſore handled, what with weate and what with cold. And whan Paul had gathered a great boundel of ſtickes, and had caſt them on the fyer, a vyper, which before was euen ſtyffe for cold, and laye hydden there, beyng ſtered vp with the heate, crept forth, & ſtynged the hande of Paul. But the inhabitauntes of Melite ſeeyng this venemous beaſt hangyng by the ſtyng at the hande of Paul, ſayd: vndoubtedly it muſt nedes bee true yͭ this felow is ſum murderer: which though he haue eſcaped yͤ daungier of the ſea being caſt vp by tempeſt, yet the vengeãce of God ſuffereth not him to remayne on lyue. But as ſoone as Paul perceyued the vyper ſtyng him, he caſt her of into the fier, and had no hurte at al. But the people that looked on him, ſuppoſed it would cum to paſſe that yͤ poiſon would get through yͤ vaines and that his body would ſtrayght waye burne and ſwell, or that he would ſodaynly fall downe dead, the ſtrength of the poyſon perceyng furthwyth to the hearte. And whan they had marked a great whyle to ſee what woulde becum of Paul, and ſawe that he had no hurte by the ſtynging of the vyper, with like lyghtneſſe they eftſones chaunged thir mynde, and ſaied that he was a God. For the inhabitours of Melite had not yet hearde the fame of Ieſus, whiche gaue this to al them that profeſſed his name, that no ſtrength of poyſon, wer it neuer ſo extreme or deadly, myght hurt them.

There came a vyper out of the heate and caught him by yͤ hande.

The texte

In the ſame quarters wer landes of the chief man of the Yle (whoſe name was Publiꝰ) which receiued vs, and lodged vs thre dayes courteouſly. And it fortuned that the father of this Publius, laye ſicke of a feuer, and a bloudde flix. To whom Paul entred in and prayed, and layed hys handes on him and healed him. So, whan this was doen, others alſo which had diſeaſes in the Yle, came and wer healed: which alſo did vs great honour. And whan we departed they laded vs with ſuche thynges as were neceſſary.

And nere beſydes the ſhore where we arryued, laye a lordſhippe belonging to the chief man of the Yle, named Publius, who receyued vs into his houſe, and for the ſpace of thre dayes, entertayned vs very gentilly. The ſame tyme Publius father was ſicke of an agewe, and of a bloudye flixe, ſo ſore, that he kepte his bedde. This Paul hauyng in mynde the commaundement of his mayſter, came in to the diſeaſed perſon, and whan he had made his prayers to God, he layed his handes on him, and healed hym. Whiche thyng after it was bruted abrode ouer al the land, others lykewyſe that wer ſicke, came vnto Paul, and were healed. Wherfore they, as long as we continued there ſhewed vs muche gentilnes, and whan we made readye our ſelues to departe, they brought into our ſhyppe all maner neceſſaries.

The texte.

After three monethes, we departed in a ſhyp of Alexãdria, which had wintred in the yle, whoſe badge was Caſtor ⁊ Pollux. And whã we came to Syracuſa, we taried there three daies. And from thence we fette a coumpace, and came to Rhegium. And one day after, the ſouth wind blew, and we came the nexte day to Puteoli: wher we found brethren ⁊ were deſired to tary with them ſeuen daies, and ſo came we to Rome. And from thence whã the brethren heard of vs, thei came to mete vs at Appii forum, and at the thre tauernes. Whã Paul ſawe them, he thanked God, and wexed bolde. And whan we came to Rome, the vnder capitayne deliuered the priſoners to the chiefe capitayne of the hoſt: but Paul was ſuffered to dwell by hym ſelfe with a ſouldier that kepe hym.

And ſo whã we had continued three monethes in the Yland, we gotte an other ſhyp of Alexandria, that all the winter had harboured in Melite. The baner of it had paynted on it Caſtor and Pollux, for theyr badge: whome the Grecians doe call *Dioſcuros*, and ſuppoſe that they proſper thoſe that ſayle on the ſea, whã they appeare ſittyng ioyntlye together, the one by the other on the croſſe piece, wherunto the ſayle is faſtened. Whan we had entred into the ſhyppe, we leuſed from Melite. And after ÿ we arriued at Syracuſa, a citie of Sicilie hard vpon the ſea, we taryed there three dayes. Than leuſed we from Syracuſa, ⁊ ſhoring about by the coaſtes of Sicilie we came to Rhegium, a citie in the borders of Italy, ſituate and lying within the territory, that belongeth to the Brutians. From thence is but a ſmale iourney to Sicilie. For on that ſyde bothe Sicilie and Italy ſumtyme ioyned together, vntyl ſuche tyme that the vyolence of the ſea diuyded the one countrey from the other, breaking in betwyxte them no more but a myle ⁊ an halfe, for which cauſe the Greciãs called it Rhegium. From thence a day after, it chaunced vs to haue a good wynde, that is to ſaie a ſowthwinde, ⁊ ſo we ſailed to a toune called Puteoli. Where we mette with chriſten men which deſired vs to tary there with them for a certayn ſpace. Wherfore we ſatiſfied their requeſt, and remayned there ſeuen dayes, ⁊ thence we went ſtreight to Rome. And for aſmuch as the brethren, that were at Rome had heard that we wer cummyng thyther (for the name of Paul was very well knowen among al ÿ chriſten men, that were than at Rome, by reaſon that he had wrytten afor ÿ tyme, an epiſtle vnto them) certayn of them came foorth of the citie to a place that is there called *Appii forum*, and to a certayne place, called ÿ three tauernes, to mete vs. And whan Paul ſawe thẽ, he was muche coumforted, perceyuyng ÿ there alſo were ſum, that hertily fauoured the goſpel: and geuyng god thankes, he toke a bold herte with him, and hoped wel. And whan we wer cum to Rome, the vnder captayne deliuered the others ÿ were in bondes, vnto the cheife captayne of the army there. But Paul had libertie to abyde ⁊ remayne at his libertie, ſauyng only that he had one ſouldier to kepe hym.

The texte.

And after three dayes, Paul called the chefe of the Iewes together. And whan they were come, he ſaide vnto thẽ: Men ⁊ brethren, though I haue cõmitted nothing againſt the people or lawes of ÿ Elders: yet was I deliuered priſoner from Ieruſalem, into the handes of the Romaynes. Which whan they had examyned me, woulde haue let me goe becauſe there was no cauſe of death in me. But whan ÿ Iewes ſpake contrary, I was conſtrained to appeale vnto Ceſar, not becauſe I haue ought to accuſe my people of. For this cauſe haue I called for you, euen to ſee you, and to ſpeake with you: becauſe that for the hope of Iſrael I am bounde wyth this cheyne.

And foraſmuche as he was brought to Rome in bandes with others leſt any of the Iewes ſhould ſuppoſe that he was thus ſerued for ſum treſpace after the thyrde day, he called together al the heades of the Iewes ỹ were abydynge at Rome, and ſpake vnto them in this wyſe.

Brethren (ſayeth he) whereas I haue committed nothyng agaynſt my countreymen, or els agaynſt the tradiciõs of our forefathers, being caſt in bandes at Hieruſalem, I was deliuered into ỹ handes of the Romaines, who brought me into Ceſarea before the preſident Felix, afterwardes before Feſtus. Which after they had examyned my matter, would haue quite me for aſmuche as, euẽ as they themſelues graunted, they founde nothyng in me worthy death. But whan ỹ Iewes maliciouſly renoũced and cried agaynſt me, I was compelled to appeale to Ceſar: not becauſe that I am offended with my countreymen for this matter, or ỹ I intende in lyke maner to accuſe them of any thyng before Ceſar, and ſo to encreaſe ỹ hatred that he beareth agaynſt them, but to defend myne owne innocencie. For I wyſhe well to all men, that wͭ a pure herte worſhyp god, accordyng to the lawe of my countrey. And for this cauſe, bearynge ſuch good affeccion ⁊ zele towardes you, ⁊ yet by reaſon of theſe bandes beeing in ſuche caſe ỹ I myght not come vnto you to viſite you, I wylled you to be ſent for, that with the ſyght of you and cõmunicacion withal, I myght bee ſomwhat the more cõforted. And why do the Iſraelites ſo earneſtly worſhyp god, deſpiſing the Idolles of the Gentyles, but becauſe thei truſt at the finall reſurreccion to be rewarded for their good dedes? And for this hope, which all my countreymenne, as wel as I are in, am I nowe thus bounde, as ye ſee, in cheynes. And other fault can not they laie vnto my charge.

The texte And they ſayed vnto hym: we neyther receyued letters out of Iewry perteynyng vnto the, neyther any of the brethren that came, ſhewed or ſpake any harme of the. But we wyll heare of the what thou thinkeſt. For as concernyng this ſecte, we knowe that euery where it is ſpoken agaynſt. And when they had appoynted hym a daie, there came many to hym in his lodgyng. To whom he expounded and teſtified the kyngdome of god ⁊ preached vnto them of Ieſus, both out of the law of Moyſes, and out of ỹ prophetes, euen frõ mornyng to nyght. And ſome beleued the thynges whiche were ſpoken, and ſome beleued not.

Unto this the chief of the Iewes aunſwered in this wyſe: Where as thou purgeſt thy ſelfe vnto vs, as though ſome man had accuſed the, be ỹ aſſured ỹ no man hath ſo muche as wrytten a letter vnto vs frõ Iewrye concernyng any hurte done of thy parte, neyther hath any man come from thence hyther and ſpoken any hurte of the. Yet are we deſyrous to heare thy mynde, euen of thyne owne mouth. For as cõcernyng this newe ſecte of Ieſus of Nazareth whiche aroſe to lyfe agayne, aſſured we are ỹ euery man conſtauntlye cryeth out agaynſt it, as a vaine thyng. Thou ſhalt therefore do vs a good pleaſure yf thou enſtruct vs certaynlye what thy minde is therin. Which thyng whan Paule had aunſwered he woulde gladlye do, vpon the daye appoynted, the Iewes reſorted vnto hym agayne in his ynne where he taryed, mo then hadde cũmen vnto hym before, vnto whom he expounded the doctrine of the goſpell; witneſſyng that the kyngdome of god was than come, and ỹ Meſſias ought no longer to be loked for, foraſmuche as Ieſus of Nazareth was he: and that he proued by the figures of Moiſes law, and the foreſaiynges of the prophetes euydently expreſſyng, that whatſoeuer was ſhadowed in the lawe, and ſpoken of before by Moyſes and the prophetes, was plainly and wholly fulfilled in Ieſus of Nazareth.

Whan Paul had very largely ſpoken of theſe matters, from mornyng vntil euenyng, ſum of the Iewes beleued the wordes of Paul, ſum beleued not.

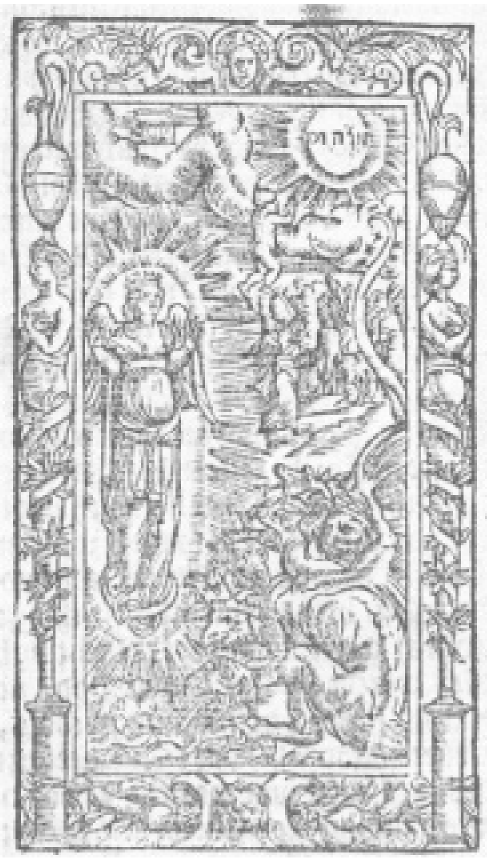
The texte.

And whan they agreed not among them ſelues, thei departed, after that Paul had ſpoke one woorde: well ſpake the holy ghoſt by Eſai the prophete vnto our fathers, ſaiyng: Goe vnto this people, and ſaye: with your eares ſhall you heare, and ſhall not vnderſtande: & with your iyes ſhall ye ſee, and not perceiue. For the herte of this people is wexed groſſe, & with their eares haue they had no luſt to heare, and their iyes, haue they cloſed, leſt they ſhould ſee with theyr iyes, and heare with theyr eares, and vnderſtand with their hertes, and ſhould be conuerted, and I ſhould heale them. Bee it knowen therfore vnto you, that this ſaluacion of God is ſent to the Gentiles, and they ſhall heare it. And whan he ſaide theſe woordes, the Jewes departed from hym, and had great diſputacions among them ſelues. And Paul dwelt two yeres ful in his lodgyng, and receyued all that came in vnto hym. Preachyng the kyngdome of God, and teachyng thoſe thynges whiche concerne yͤ lorde Jeſus with all confidence, no man forbyddyng hym.

And whan they were at variaunce among themſelues, they began to departe, after Paul had once added vnto his long ſermon, a woorde or twoo wherein he reproued their hardeneſſe of belefe, whiche could not fynde in their hertes to beleue ſo manyfeſt teſtimonies of the lawe and prophetes beyng playnely fulfylled in Jeſus. The holy ghoſte, ſayde he, hath well prophecied of you by the prophete Eſai, ſpeaking vnto our forefathers, whoſe ſtubberne myſbelefe you reſemble. Goe, ſayd he, vnto this people, and ſaye vnto them: With eares ye ſhall heare, & not vnderſtande: and with iyes ſhall ye ſee, and not perceyue. For the herte of this people is wexed groſſe, and they haue hadde with theyr eares no luſt to heare, and theyr iyes haue they cloſed, leſt they ſhoulde ſee, and heare with their eares, and perceyue with their herte, and ſhould be cōuerted, that I myght heale them. Wherfore be you well aſſured, yͭ this health, whiche is offered vnto you of god by Jeſus, ſhal bee caryed vnto the Gentyles, for aſmuche as you doe reiecte it. For he reiecteth it, that beleueth it not, neyther is any man apte to receyue this fauour, that beleueth not the goſpell. Unto you fyrſte is the gyfte of god declared. For ſo the lorde commaunded: And ye ought chiefly to haue beleued, which profeſſed the law and the prophetes, but ye kepe your iyes cloſed, & ſhut vp agaynſt all theſe thinges, your eares ſtopped, and a hert hardened, ſtill gayneſaying the euident light of the truth of the goſpell. But the Gentiles, whiche neyther knowe God, nor haue the lawe or prophetes, ſhall turne from theyr wurſhipping of idols, and through fayth ſhall obtayne this fauoure of god which ye refuſe, beeing frely profered vnto you. When Paul had ſpoken theſe woordes, the Jewes departed from hym, being at great diſputacion among themſelues. And ſo continued he by yͤ ſpace of two yeares in the houſe that he had hyred, ientylly receyuing al men yͭ came to him, whether they were Jewes, or vncircumciſed, preachyng vnto them the kyngdome of god, and teaching with all boldeneſſe the doctrine of the goſpel, no mā forbidding or letting him, alleging prophecies, which were many yeres ſence ſpoken of Jeſus: conferryng his dedes, woordes & promyſes therunto.

¶The ende of the firſt Tome

of the Paraphraſis. Printed at
Edwarde Whitchurch


יהוה